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A COMMENTARY,

BY WRITERS OF

THE FIRST FIVE CENTURIES,

ON THE

PLACE OF ST. PETER IN THE NEW
TESTAMENT;

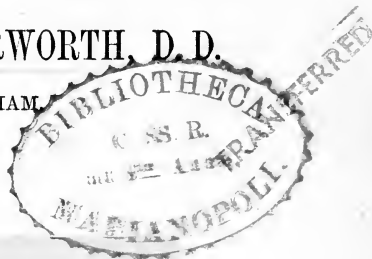
AND

THAT OF ST. PETER'S SUCCESSORS IN
THE CHURCH.

BY

THE VERY REV. J. WATERWORTH, D.D.

PROVOST OF NOTTINGHAM



LONDON:
THOMAS BAKER,
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TO MY BROTHER
THE REV. W. WATERWORTH, S.J.,

I DEDICATE THIS WORK,
AS
A TESTIMONY OF MY RESPECT
FOR HIS JUDGMENT AND LEARNING,
J. WATERWORTH.

EXPLANATORY PREFACE.

The two Treatises, which form this Work, were begun when a report became prevalent that the Vatican Council would probably enter on the question of the Papal prerogatives, and consider especially the Infallibility of the Sovereign Pontiff. Before they were completed, that rumour had become a certainty; but they were placed in the hands of the Publisher before any specific decree had been passed or promulgated. The absence, however, of the head of the Firm, caused a delay in their publication, until the decision of the Œcumenical Council had become known. Upon this, the Work was at once withdrawn; partly because, though it had been written under different circumstances, and was a mere collection of evidence, the omission of any specific notice of the great question of Pontifical infallibility might possibly have been misconstrued, especially by a portion of our Press; and partly, though in a less degree, because, after the final and irrevocable

decree of the Council, it seemed comparatively useless to adduce authorities, which, great as their value may be to the student, sink into insignificance when contrasted with the overwhelming and unerring decision of the Church. There was still, however, an intention to publish the Treatises, should any attempt be made, by any writer of eminence, to assail the Patristic evidence. This was thought very possible, or even likely; but the attack was looked for from a very different quarter from that which has now induced me to return the work to the Publisher.

It, at first, occurred to me to recast the Work, and to limit it to the nature of the Appeal made to his Archbishop by an eminent scholar, whose learning and writings have, as a whole, always been regarded by me with respect and admiration. But this would, in the first place, have lowered the work to that of a mere piece of personal controversy; have given it probably a purely ephemeral character; and, seeming written solely for a purpose, would naturally be open to the suspicion of onesidedness, which attaches more or less to attempts of that kind. It would, in fact, have completely abandoned and changed the object which I had in view in writing, which will be found fully stated in the original Preface. Fur-

ther, any such limitation would have excluded a very large portion of the Patristic evidence, which, as will be seen, is to be derived, not merely from the three texts named in that Appeal, but from sources nearly, or quite, independent of them.

It is true that those texts are the sources of many statements, on the question, made by the Fathers, but they are by no means equally so. That of St. Matthew xvi. 13-20, is the most frequently quoted and commented on; because it was used for two great purposes; the first, as a proof of the divine institution and character of Christianity from the prophecy which it contains, that no hostile power, that the gates of hell should not prevail against it, contrasted with the fulfilment of that prophecy; and next, though less frequently, to point out the foundation on which the Church is built. More than thirty of the Fathers tell us that the rock or foundation on which Christ built His Church was Peter, and, till after the middle of the fourth century, no other view will be found set before us by any Catholic writer. The opposition to Christianity, and the errors which prevailed on our Lord's Divinity, will at once account for the frequency with which this text is quoted. As regards the second text, that of St. John xxi. 15-17, it is indeed often to be

met with in the writings of the Fathers, but most commonly in an applied or accommodated sense; referred, that is, to the pastoral and ministerial office generally, though in many places it will be found to have a very direct bearing on the special prerogatives of St. Peter, and at times also on those of St. Peter's successors. The text from St. Luke xxii. 31, 32, occurs comparatively seldom, and the reason does not seem far to seek. It is of a different class to that of the two preceding texts. It was hardly, if at all, called for to meet any controversy of the day, until the Pelagian heresy appeared, and then it may very often be met with; though in a way very much limited; to oppose, that is, the views of that party on the question of grace and the necessity of prayer. It may seem strange, but it is a fact, that, with one exception, if it really be one, no complete commentary on St. Luke's Gospel, written during the first five centuries, has come down to us, and in the fragmentary pieces of such commentaries that have been preserved, the interpretations of St. Luke xxii. have perished. Next to my surprise at the Appeal made by the learned Author, to whom I have alluded above as having given occasion to the publication of this work, is my amazement at his assertion regarding the

nature of the Patristic evidence on this text. Knowing his great learning, that statement of his has caused me to devote some time to examining the grounds of his position ; for which, however, I not only cannot find any solid foundation, but have come to the very opposite conclusion ; and have found no cause to modify in any way the impression which the passages quoted in these Treatises cannot fail to produce. So that the Work leaves my hands exactly as it was written about a year ago.

One further remark. It will be seen, in the Original Preface which follows this, that the two Treatises were to have been published separately, and at an interval of two months between the first and the second Part ; and I can only repeat what is there stated, that should it be pointed out to me that any important passage has been omitted, or grave error committed, I will gladly take the earliest opportunity of supplying the omission, and correcting the error.

J. WATERWORTH.

Newark, May, 1871.

ORIGINAL PREFACE.

It has long seemed to the writer of this work, that it would be useful to him, and also to others, to have ready access to a complete Commentary, or *Catena*, of the Fathers, on some of the leading texts of Scripture,—on those texts, that is, on which the main controversies of the day turn, and in a measure depend. Thus, on Confession, the Holy Eucharist, as a sacrament and a sacrifice, the nature and the powers of the Episcopacy, the Infallibility of the Church, and other such debated questions, not to mention the Canon and Inspiration of the Scriptures, there are few who have not had occasion to wish for an easily accessible text-book, to illustrate and support their opinions, or to vindicate them when attacked.

No doubt there are learned works on all these subjects; but they are many of them of great length; often in Latin; the matters frequently scattered through various volumes; and, after all, when the stress of the Controversy comes, they

are found to be defective and incomplete, often on the very points on which we wish most for information and evidence. This could hardly be avoided. For to give on each subject the whole of the evidence available, say during five centuries, on all controverted questions of faith and practice, would involve a work of such extent, that few would venture to produce, and fewer still, perhaps, attempt to read it. Besides, what are called theological works are expected to comprise laboured essays on the existence and the attributes of God, the necessity and nature of revelation, the mysteries of grace, with a long list of other matters, which do not directly fall within the range of what are considered the controversies of the day; and so the space for these controversies is necessarily narrowed; and we find ourselves at a loss just when and where we need assistance most; though from no actual neglect or want of ability in the writers. Hence the felt need of shorter and more available Treatises on these special subjects; treatises which, whilst placing before the reader a complete Exegesis, and the whole of the Historical evidence, on any individual question that he may wish to examine, shall not go beyond the size of an ordinary Pamphlet, and yet contain all that can be

gathered from the writings of the Fathers, as proof of their views, and those of their age, in elucidation of the matter studied or debated.

The present small volume is intended as a specimen of a work of this nature. The subject, St. Peter and his successors, is selected for obvious reasons; and it is hoped that it may lead to other treatises on the same principle, as manuals for ready reference on subjects of equal importance in themselves, though they may not just now be of so paramount an interest. It is of the very essence of such a work that it be complete and exhaustive; that whatever evidence has been preserved shall be produced; so that there shall be an actual representation of each of the Fathers placed before the reader, without omission or extenuation, if possible; and the nearer complete accuracy and fulness are attained, the nearer will the work be to perfection.

Something of this kind, on this very question amongst others, has been already attempted in the second volume of the Faith of Catholics; but that work could not be rendered as complete as was wished, without increasing it to a size that would, in many ways, have defeated its object; many isolated passages are scattered, from the very nature of the work, throughout the three

volumes, and very many had to be omitted from sheer want of room. In fact, the cost and extent of that work, which is now out of print, put it quite out of the range of what is meant by a popular Book of Reference.

Other works of admitted value and learning, and of moderate size and cost, have also appeared on the same question ; but able and satisfactory, in a sense, as they are, their evidence from the Fathers is not, as a rule, as far as my acquaintance with them goes, collected together, but is introduced here and there to elucidate or confirm statements ; and it would, I feel sure, be a very laborious task to derive, from any of them, a clear and complete view of the opinions and testimony of any one of the Fathers.

From what has been said it will at once be concluded that this Work professes to reproduce the views and teaching of the Fathers on the prerogatives of St. Peter, and of his successors. Its aim is, that, when the extracts from each Father have been read, nothing beyond what is contained in them shall be able, by friend or enemy, to be gathered from his writings, on these questions,—nothing, that is, that can fairly be said to modify, add to, or in any way change, the impression left by the passages given. When words seemed not

to contain any fresh hint or evidence towards the meaning of an author, but merely to repeat what had been given already in other extracts, it has not been thought necessary to publish them; but it is believed that the writer will be found in this rather to err on the side of excess than defect; and be, perhaps, considered over minutely to adduce quotations which may, at first sight, seem only a repetition of what had already been said by the same Father. Possibly this may, in some instances, be the fact; but it may be that a careful study will end in convincing the reader, that there is something or other that distinguishes one extract from the other; that some, though slight, additional evidence or allusion is introduced in the one passage that is not found in the other, though they may seem at first but mere transcripts.

But should there be any error of judgment of this kind, it will possibly be thought a very venial one after all. A very grave error indeed would be the omission of any important evidence, extract, or fact; a charge which the writer hopes may not have to be made against him, with justice.

As, however, it is quite possible, that a work which covers so long a space as five centuries of

the Church, and has to deal with so many writers, may be defective by omitting some points of evidence; where this is found, or thought, to be the case, the writer would take it as a kindness to have the omission pointed out to him, or indeed any important inaccuracy, into which he may inadvertently have fallen, specified; and he will at once acknowledge the defect and correct it, in the Second Part, which will not appear for at least two months after the publication of this first treatise. This is one of the advantages which he had in view in publishing the Essays separately.

Newark, 1870.

ST. PETER IN THE GOSPELS.

THE PASSAGES OF SACRED SCRIPTURE, COMMENTED
ON, OR USED AS ILLUSTRATIONS, WITH REGARD
TO ST. PETER'S PLACE AND PREROGATIVES.

As this Treatise is solely a Commentary by the Fathers, on those portions of Holy Writ which point out St. Peter's place in the New Testament, those texts, and those only, are here adduced, for facility of reference, which are found either expressly commented on by them, or an acquaintance with which is presupposed by the general deductions at which those fathers arrived. The remarks also made here are, as a whole, only such as will be found scattered in the various extracts from their writings, which make up the present work.

I.—*St. Peter's call, and promised name.**

* It will be found that four instances especially are noticed by the Fathers, as illustrating the change of Simon's name to that of Peter; viz. those of Abraham, Sara, Jacob (Israel), and Joshua. On account of its special significance, and the many points of resemblance between Peter and Abraham, it may be useful to give the account of the change of name from Abram to Abraham.

Genes. xii. 1.—"And the Lord said to Abram: Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I will show thee.

2. And I will make of thee a great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed.
3. I will bless them that bless thee, and curse them that

St. John i. 35.—“The next day again John stood, and two of his disciples.

36. And beholding Jesus walking, he saith: Behold the Lamb of God.

37. And the two disciples heard him speak, and they followed Jesus.

38. And Jesus turning, and seeing them following Him, saith to them: What seek you? Who said to Him: Rabbi, (which is to say, being interpreted,) Master, where dwellest Thou?

39. He saith to them: Come and see. They came, and saw where He abode, and they stayed with Him that day: now it was about the tenth hour.

curse thee; and in thee shall all the kindreds of the earth be blessed.

4. So Abram went out as the Lord had commanded him.”

Genes. xvii. 1.—“And after he began to be ninety and nine years old, the Lord appeared to him, and said unto him: I am the Almighty God; walk before Me and be perfect.

2. And I will make My covenant between Me and thee; and I will multiply thee exceedingly.

3. Abram fell flat on his face.

4. And God said to him: I am, and My covenant is with thee, and thou shalt be a father of many nations.

5. Neither shall thy name be called any more Abram; but thou shalt be called Abraham; because I have made thee a father of many nations.

6. And I will make thee increase exceedingly; and I will make nations of thee, and kings shall come out of thee.

7. And I will establish My covenant between Me and thee, and between thy seed after thee in their generations, by a perpetual covenant; to be a God to thee, and to thy seed after thee.”

St. Paul says on this (*Gal.* iii. 14, 16): “That the blessing of Abraham might come on the Gentiles through Christ Jesus. To Abraham were the promises made, and to his seed. He saith not, And to his seeds, as of many; but as of one, And to thy seed, which is Christ.”

See this parallelism ably developed by Allies, in his “St. Peter; his Name and his Office,” pp. 16-24.

40. And Andrew the brother of Simon Peter was one of the two who had heard of John, and followed Him.
41. He findeth first his brother Simon, and saith to him : We have found the Messias, which is, being interpreted, the Christ.
42. And he brought him to Jesus. And Jesus looking upon him, said : Thou art Simon the son of Jona : thou shalt be called Cephas, which is interpreted Peter."
- The Protestant version has, "Thou shalt be called Cephas, which is by interpretation, A Stone."

II.—*The name, when given.*

- St. Mark* iii. 13.—"And going up into a mountain, He called unto Him whom He would Himself: and they came to Him.
14. And He made that twelve should be with Him, and that He might send them to preach.
15. And He gave them power to heal sicknesses, and to cast out devils.
16. And to Simon He gave the name Peter.*

* The name Cephas, rock, or stone, is considered by some of the Fathers as symbolical of firmness and stability; but others, as will be seen, notice that it means more than this, and regard it as a communication to Peter of one of the names of Christ, with all the consequences that flow from a participation in that title.

A few passages will suffice to show the grounds of the first of these opinions.

II. *Kings* xxii. 2.—"The Lord is my rock, and my strength, and my Saviour."

Ps. xxvi. 5.—"For He hath hidden me in His tabernacle; in the day of evils He hath protected me in the secret places of His tabernacle.

6. He hath exalted me upon a rock; and now He hath lifted up my head above my enemies."

Ps. xxxix. 3.—"And He heard my prayers, and brought me out of the pit of misery, and the mire of dregs. And He set my feet upon a rock, and directed my steps."

Ps. lx. 3.—"To Thee have I cried from the ends of the earth; when my heart was in anguish, Thou hast exalted me on a rock."

Matthew vii. 24.—"Every one therefore that heareth

III.—*The Catalogues or Lists of the Apostles.*

St. Matthew x. 1.—“And having called His twelve disciples together, He gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities.

these My words, and doth them, shall be likened to a wise man, that built his house upon a rock.

25. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded upon a rock.”

That the name Cephas is a prophetic title, and one of the names of Christ, both in the Old and New Testament.

Is. xxviii. 16.—“Therefore thus saith the Lord God : Behold I will lay a stone in the foundations of Sion, a tried stone, a corner stone, a precious stone, founded in the foundation. He that believeth, let him not hasten.”

Ps. cxvii. 22.—“The stone which the builders rejected ; the same is become the head of the corner.

23. This is the Lord’s doing ; and it is wonderful in our eyes.”

Daniel ii. 34.—“A stone was cut out of a mountain without hands ; and it struck the statue upon the feet thereof that were of iron and clay, and broke them in pieces.

35. But the stone that struck the statue became a great mountain, and filled the whole earth.”

Zach. iii. 9.—“Behold the stone that I have laid before Jesus ; upon one stone there are seven eyes ; behold I will grave the graving thereof, saith the Lord of Hosts ; and I will take away the iniquity of that land in one day.”

Rom. ix. 32.—“For they stumbled at the stumbling-stone.

33. As it is written : Behold I lay in Sion a stumbling-stone and a rock of scandal ; and whosoever believeth in Him shall not be confounded.” (*Is.* viii. 14.)

I. Cor. x. 4.—“And all drank the same spiritual drink ; and they drank of the spiritual rock that followed them, and the rock was Christ.”

Ephes. ii. 20.—“Built upon the foundation of the apostles

2. And the names of the twelve apostles are these. The first* Simon, who is called Peter, and Andrew his brother.
3. James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James the son of Alpheus, and Thaddeus.
4. Simon the Cananean, and Judas Iscariot, who also betrayed Him.

Mark iii. 14.—“And He made that twelve should be with Him, and that He might send them to preach.

15. And He gave them power to heal sicknesses, and to cast out devils.

16. And to Simon He gave the name Peter.

17. And James the son of Zebedee, and John the brother of James, and He named them Boanerges, which is, the sons of thunder.

18. And Andrew and Philip, and Bartholomew and Matthew, and Thomas and James of Alpheus, and Thaddeus and Simon the Cananean.

19. And Judas Iscariot, who also betrayed Him.”

St. Luke vi. 13.—“And when day was come, He called unto Him His disciples: and He chose twelve of them (whom also He named Apostles).

14. Simon, whom He surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew.

15. Matthew and Thomas, James the son of Alpheus, and Simon who is called Zelotes.

16. And Jude the brother of James, and Judas Iscariot, who was the traitor.”

Acts i. 12.—“Then they returned to Jerusalem, from the mount that is called Olivet, which is nigh to Jerusalem, within a Sabbath day’s journey. And when they were come, they went up into an upper room, where abode

and prophets, Jesus Christ Himself being the chief corner stone:

21. In whom all the building, being framed together groweth up into a holy temple in the Lord.”

* *Πρῶτος Σίμων*. “‘The first,’ not ‘first,’ for *πρῶτος*, being an ordinal, is not the less definite by being anarthrous. Middleton’s Greek article *in loco*.”—*Wilberforce, Principles of Church Authority*, p. 108, note 4.

Peter and John,* James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus and Simon Zelotes, and Jude the brother of James."

The fathers remark that in all these lists, Peter is named first, just as Judas is uniformly named last; and that this position does not arise from Peter having been called first, since it seems clear that his brother Andrew was called before him.

IV.—But, besides the position given to Peter in these catalogues, or lists of the apostles, it will not be without its use to see how Peter, as contrasted with the other apostles, is named, as a rule, in the Gospels; and this especially because it will be found that this has not escaped the notice, comments, and deductions of the Fathers. In fact, to understand many of their phrases and remarks, requires and presupposes an intimate acquaintance with the whole of these minuter details of Gospel history.

The first place in St. Matthew, where, after the call and election of the apostles, any special mention is made of any of them, occurs when Christ is seen "walking upon the sea."

- St. Matthew* xiv. 26.—"And they, seeing Him walking upon the sea, were troubled, saying: It is an apparition. And they cried out for fear.
27. And immediately Jesus spoke to them, saying: Be of good heart; it is I, fear ye not.
28. And Peter making answer, said: Lord, if it be Thou, bid me come to Thee upon the waters.
29. And He said: Come. And Peter, going down out of the boat, walked upon the waters to come to Jesus.
30. But seeing the wind strong, he was afraid: And when he began to sink, he cried out, saying: Lord, save me.
31. And immediately Jesus stretching forth His hand took

* ὁ τε Πέτρος.

hold of him, and said to him : O thou of little faith, why didst thou doubt ?”

xv. 15.—“ And Peter answering said to Him : Explain to us this parable.

16. But He said : Are you also without understanding ?”

xvi. 13.—“ And Jesus came into the quarters of Cæsarea Philippi, and He asked His disciples, saying : Whom do men say that the Son of Man is ?

14. But they said : Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets.

15. Jesus saith to them : But whom do you say that I am ?

16. Simon Peter answered and said : Thou art Christ, the Son of the Living God.

17. And Jesus answering said to *him* : Blessed art *thou* Simon Barjona ; because flesh and blood hath not revealed it to *thee*, but My Father who is in heaven.

18. And I say to *thee* : that *thou* art Peter, and upon this rock I will build My Church,* and the gates of hell

* “ *Thou art Peter, and upon this rock I will build My Church.*”

(a) We have seen that to be built upon a rock is a symbol of firmness and stability ; and further that the name Cephias (rock or stone) is one of Christ’s titles both in the Old and New Testament.

(b) In a quotation given from St. Jerome, *Comm. in Ep. ad Gal.* the following remark will be met with. “ We know not the name of any other so-called Cephias, except his who is also in the Gospel, and in the other Epistles of St. Paul, and in this very Epistle too, it is at one time written Cephias and at another Peter. Not that Peter signifies one thing and Cephias another ; but what we in the Latin and Greek languages call *Petra* (a rock or stone), this the Hebrews and Syrians, because of the affinity of their two languages, call Cephias.”

So that, according to this, Christ’s words to Simon would be, “ Thou art *Cephias*, and upon *this Cephias* I will build My Church.” In the French language a similar phraseology can be preserved : Thou art *Pierre*, and upon this *Pierre* I will build My Church.

The pointedness of our Lord’s words was diminished by their transfusion from His own Syriac into the Greek idiom. “ The name of a man could not, according to the Greek

shall not prevail against it.*

19. And I will give to thee the keys of the kingdom of

usage, be expressed by the feminine *πέτρα*, while the masculine *πέτρος* did not commonly signify that which Christ wished to express, *i.e.*, such a stone as is commonly laid for a foundation." (*Grotius* on St. Matt. xvi. 18.) Whereas in Syriac, as appears at present from the Peschito version, the term in each member of the sentence is identical."—*Wilberforce, Principles of Church Authority*, p. 113.

Liebermann, ii. 147, quotes as follows from Beza. "Dominus, Syriacé loquens nullâ usus est agnominatone, sed utrobique dixit Cēpha quemadmodum et vernaculum nomen *Pierre* tam de proprio, quam de appellativo dicitur."

So also *Dr. Whitty, Commentary in loco*, p. 143. "These words contain a manifest allusion to the name of Peter, and to that Syriack name of Cephas, which our Lord had given him, both which do signify a rock or stone; as if our Lord had said, *Thou art by name a rock, and suitable to that name shall be thy work and office.*"

(c) "*Upon this rock.*" The use of the demonstrative pronoun *this* seems naturally to require that it be referred to the Cephas or Peter of whom He had before spoken, and that our Lord promised to build His Church upon the rock just mentioned, namely, Peter: Thou art Peter (a rock) and upon *this* Rock I will build My Church.

(d) "*I will build My Church.*" Not a part only, but the whole of this Church; and so the Church Catholic would be promised to be built on Peter.

* "*And the gates of hell shall not prevail against it.*" The meaning of the phrase *the gates* is very definite in Holy Writ, as also is that of *the gates of hell*.

Genes. xxii. 17.—"I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore; thy seed shall possess the gates of their enemies."

Ib. xxiv. 60.—"Mayest thou increase to thousands of thousands; and may thy seed possess the gates of their enemies."

Isaias xxxviii. 10.—"I said in the midst of my days, I shall go to the gates of hell, I sought for the residue of my years."—(*See Rosenmuller or Kuinoel, in loco.*)

- heaven.* And whatsoever thou shalt bind upon earth it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.†
20. Then He commanded His disciples, that they should tell no one that He was Jesus the Christ.
21. From that time Jesus began to show to His disciples, that He must go to Jerusalem, and suffer many things from the ancients and scribes, and chief priests, and be put to death, and the third day rise again.
22. And Peter taking Him, began to rebuke Him, saying: Lord, far be it from Thee, this shall not be unto Thee.
23. Who turning said to Peter: Go behind Me, Satan, thou art a scandal unto Me, because thou savourest not

* “*And I will give to thee the keys of the kingdom of heaven.*”

Isaías xxii. 22.—“And I will lay the key of the house of David upon His shoulder, and He shall open and none shall shut; and He shall shut and none shall open.”

Cf. Is. ix. 6, 7.—“For a Child is born to us, and a Son is given to us, and the government is upon His shoulder; and His name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied.”

Apoc. i. 17, 18.—“I am the first and the last; and alive and was dead; and behold I am living for ever and ever, and have the keys of death and of hell.”

Ib. iii. 7.—“These things saith the Holy One and the True One, He that hath the key of David; He that openeth and no man shutteth, shutteth and no man openeth.”—*Cf. Job*, xii. 14.

† “*And whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.*”—This power was afterwards conferred on all the Apostles in *St. Matt.* xviii. 18. The meaning of the phrase “to bind and loose” is indicated in the preceding quotations, and is used by the Fathers to signify to shut or open, the exclusion from or admission into the Church; to forbid or permit, the prohibition, that is, or permission of doctrines, &c.; to forgive or retain, namely, the pardon or retention of sins and other such offences.—See *Lightfoot*, *Horæ Talmud*, ad *Matt.* xvi.

the things that are of God, but the things that are of men."

- xvii. 1.—"And after six days Jesus taketh unto Him Peter and James and John his brother, and bringeth them up into a high mountain apart.
2. And He was transfigured before them. And His face did shine as the sun; and His garments became white as snow.
3. And behold there appeared to them Moses and Elias talking with Him.
4. And Peter answering said to Jesus: Lord, it is good for us to be here; if Thou wilt, let us make three tabernacles, one for Thee, one for Moses, and one for Elias."
- xvii. 23.—"And when they were come to Capharnaum, they that received the didrachmas came to Peter, and said to him: Doth not your Master pay the didrachma?
24. He said: Yes. And when he was come into the house, Jesus prevented him, saying: What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom? of their own children, or of strangers?
25. And he said: Of strangers. Jesus said to him: Then the children are free.
26. But that we may not scandalize them, go to the sea and cast in a hook; and that fish which shall first come up, take; and when thou hast opened its mouth, thou shalt find a stater; take that, and give it to them for Me and thee."

Though, in the following quotation, no special mention is made of Peter, or of any individual apostle, as it is connected by the Fathers with the preceding history of the payment of the tribute money, it is given here.

- xviii. 1.—"At that hour the disciples came to Jesus, saying: Who, thinkest Thou, is the greater in the kingdom of heaven?
2. And Jesus calling unto Him a little child, set him in the midst of them.
3. And said: Amen, I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven.

4. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven."
21. "Then came Peter unto Him and said: Lord, how often shall my brother offend against me, and I forgive him? till seven times?"
22. Jesus saith to him: I say not to thee, till seven times, but till seventy times seven times."
- xix. 27.—"Then Peter answering said to Him: Behold, we have left all things and have followed Thee, what therefore shall we have?"
28. And Jesus said to them: Amen, I say to you, that you who have followed Me, in the regeneration, when the Son of Man shall sit on the seat of His Majesty, you shall also sit on twelve seats judging the twelve tribes of Israel."
- xx. 20.—"Then came to Him the mother of the sons of Zebedee, with her sons, adoring and asking something of Him.
21. Who said to her: What wilt thou? She saith to Him: Say that these my two sons may sit, the one on Thy right hand, and the other on Thy left, in Thy kingdom.
22. And Jesus answering said: You know not what you ask. Can you drink the chalice that I shall drink? They say to Him: We can.
23. He saith to them: My chalice indeed you shall drink; but to sit on My right or My left hand, is not Mine to give to you, but to them for whom it is prepared by My Father.
24. And the ten hearing it, were moved with indignation against the two brethren.
25. But Jesus called them to Him, and said: You know that the princes of the Gentiles lord it over them; and they that are the greater exercise power upon them.
26. It shall not be so among you; but whosoever will be the greater among you, let him be your minister.
27. And he that will be first among you, shall be your servant."—*Cf. ib. xxiii. 6-12.*
- xxvi. 31.—"Then Jesus saith to them: All you shall be scandalized in Me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed.
32. But after I shall be risen again, I will go before you into Galilee.

33. And Peter answering, said to Him : Although all shall be scandalized in Thee, I will never be scandalized.
34. Jesus saith to Him : Amen, I say to thee, that in this night before the cock crow, thou wilt deny Me thrice.
35. Peter saith to Him : Yea, though I should die with Thee, I will not deny Thee. And in like manner said all the disciples.
36. Then Jesus came with them into a country-place which is called Gethsemani ; and He said to His disciples : Sit you here till I go yonder and pray.
37. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad.
38. Then He saith to them : My soul is sorrowful even unto death ; stay you here and watch with Me.
39. And going a little further, He fell upon His face, praying and saying : My Father, if it be possible, let this chalice pass from Me. Nevertheless, not as I will, but as Thou wilt.
40. And He cometh to His disciples, and findeth them asleep, and He saith to Peter : What ! could you not watch one hour with Me ?
41. Watch ye, and pray that ye enter not into temptation. the spirit indeed is willing, but the flesh weak."

For the fulfilment of Christ's prophecy and Peter's fall and denial, see *ib. v.* 58-75.

Summary.—The following then may be given as a summary of what this Gospel says on the question before us. Christ singles out Peter at once, on first seeing him, to bestow on him a special and prophetic name, and that one of His own distinguishing titles. Peter alone is mentioned as addressed by our blessed Lord, and he alone questions and addresses Christ. Wherever a choice is made from amongst the apostles, Peter is always one chosen, and is present at the Transfiguration, and the Agony in the Garden, events which are appealed to as proofs of Christ's glory and divine Messiahship, (2 Peter, i. 16-18), and of His real humanity, (1 Tim. iii. 16). St. Peter is always named first, not only in the lists

of the apostles, but on every occasion in which mention is made of any number of the apostles. It would seem that not only the apostles themselves, as after the payment of the tribute-money, but elsewhere, surmised that Peter was, or was to be, the chief; but also, that those, not His disciples, had an opinion that Peter was the leader amongst Christ's followers. He first confesses, by the revelation of the Father, our Lord to be the Messiah, and the Son of the living God; is therefore declared blessed, proclaimed, or foretold, as the foundation and the rock of His Church; the bearer of the keys in His kingdom; and has first and alone promised to him the power of binding and of loosing on earth and in heaven.

Hence, it will be found, that the Fathers call Peter the mouth of the apostles, their coryphæus and prolocutor; and regard him as the rock of the Church, the key-bearer of the kingdom of Christ; and this without any known deviation from the primary and literal meaning of Christ's words, (S. Matt. xvi.), for the period of more than three centuries and a half.

We will now pass on to a similar analysis of the other Gospels; omitting, however, those facts which have already been recorded, except so far as they may be further elucidated by incidental notices in the other Evangelists.

St. Mark i. 36.—“And Simon and they that were with him followed after Him.”

v. 35.—“While He was yet speaking, some came from the ruler of the synagogue's house, saying: Thy daughter is dead; why dost thou trouble the Master any farther?”

36. But Jesus having heard the word that was spoken, saith to the ruler of the synagogue: Fear not, only believe.

37. And He admitted not any man to follow Him, but Peter and James, and John the brother of James.”

- xi. 21.—“And Peter remembering said to Him: Rabbi, behold the fig tree which Thou didst curse is withered away.”—(*Cf. Matt. xxi. 20.*)
- xiii. 3.—“And as He sat on the Mount of Olivet, over against the temple, Peter and James and John and Andrew asked Him apart.”—(*Cf. Matt. xxiv. 3.*)
- xiv. 37.—“And He saith to Peter: Simon, sleepest thou? Couldst not thou watch one hour?”—(*Cf. Matt. xxvi. 40.*)
- xvi. 7.—“Go tell His disciples and Peter, that He goeth before you into Galilee.”—(*Cf. Matt. xxviii. 7.*)
- St. Luke v. 3.*—“And going up into one of the ships that was Simon’s, He desired him to draw back a little from the land. And sitting He taught the multitudes out of the ship.
4. Now when He had ceased to speak, He said to Simon: Launch out into the deep, and let down your nets for a draught.
 5. And Simon answering said to Him: Master, we have laboured all the night, and have taken nothing; but at Thy word I will let down the net.
 6. And when they had done this, they enclosed a very great multitude of fishes, and their net broke.
 7. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking.
 8. Which when Simon Peter saw, he fell down at Jesus’s knees, saying: Depart from me, for I am a sinful man, O Lord.
 9. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken.
 10. And so were also James and John the sons of Zebedee, who were Simon’s partners. And Jesus saith to Simon: fear not, from henceforth thou shalt catch men.”
- viii. 45.—“And Jesus said: Who is it that touched Me? And all denying, Peter and they that were with him, said: Master, the multitudes throng and press Thee, and dost Thou say, Who touched Me?”—(*Cf. v. 51.*)
- ix. 32.—“But Peter and they that were with him (Transfiguration) were heavy with sleep.”
49. “And John answering, said: Master, we saw a certain man casting out devils in Thy name, and we forbade him, because he followeth not with us.”

This is the first instance in which any of the apostles, but Peter, is mentioned by name as addressing Christ.

xii. 41.—“And Peter said to Him: Lord, dost Thou speak this parable (the faithful and good steward) to us, or likewise to all?”

xxii. 8.—“And He sent Peter and John, saying: Go and prepare for us the pasch, that we may eat.”

23. “And they began to inquire among themselves which of them it was that should do this thing (betray Him).

24. And there was also a strife amongst them, which of them should seem to be greater. (μείζων)

25. And He said to them: The kings of the Gentiles lord it over them; and they that have power over them are called beneficent.

26. But you not so; but he that is the greater among you, (ὁ μείζων ἐν ὑμῖν) let him become as the younger; and he that is the leader, as he that serveth (ὁ ἡγούμενος, ὡς ὁ διακονῶν)*

27. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? But I am in the midst of you as he that serveth.

28. And you are they who have continued with Me in My temptations:

29. And I dispose to you, as My Father hath disposed to Me, a kingdom:

30. That you may eat and drink at My table in My kingdom: and may sit upon thrones judging the twelve tribes of Israel.†

31. And the Lord said: Simon, Simon, behold Satan hath

* These words seem to imply, assuredly they do not deny, that one amongst the apostles was to be *the greater*, and *the leader*.

† And when He says that He disposes, or appoints, for them, the apostles, a kingdom, *as* the Father had disposed or appointed a kingdom for Him, the words would naturally confirm the apostles in that expectation. For He speaks not here of a heavenly kingdom common to all the faithful, but of a kingdom proper and peculiar to the Apostles.

desired to have *you* (plural ὑμᾶς) that he may sift *you* (plural) as wheat.*

32. But I have prayed for *thee* (περὶ σοῦ), that thy faith (ἡ πίστις σοῦ) fail not: and thou being once converted, confirm thy brethren."†

xxiv. 10.—"And it was Mary Magdalen, and Joanna, and

* Though all the apostles are to be tried and sifted, our Lord prays only that the faith of Peter may not fail; a prayer which could not but have effect; and the object of His prayer, and of the unfailing faith of Peter, is declared to be that he may, when himself converted, confirm his brethren; those *brethren* being, perhaps, the apostles especially; or, may be, the Church composed and constituted of believing brethren: or the phrase may involve both, the apostles primarily and directly, the faithful indirectly and secondarily."

† Peter's appointed office and duty is to *confirm* the brethren: στήριξον τοὺς ἀδελφούς σου. A few parallel passages may serve somewhat to fix the meaning of the word.

Acts xiv. 20.—"And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch:

21. *Confirming* the souls of the disciples, and exhorting them to continue in the faith." (See also *Ib.* xv. 32 and 41; xvi. 5; xviii. 23.)

Romans i. 11.—"For I long to see you, that I may impart unto you some spiritual grace, to *strengthen* you."

xvi. 25.—"Now to Him that is able to establish (*confirm*) you, according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret from eternity."—(See also *I. Thess.* iii. 2 and 13; *II. Thess.* ii. 16; iii. 3.)

S. James v. 8.—"Be you therefore also patient, and strengthen (*confirm*) your hearts, for the coming of the Lord is at hand."

I. Peter v. 10.—"But the God of all grace, who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you and *confirm* you, and establish you."—(See also *II. Peter* i. 12.)

Apoc. iii. 2.—"Be watchful and strengthen (*confirm*) the things that remain, which are ready to die."

Mary of James, and the other women that were with them, who told these things to the apostles.

11. And these words seemed to them as idle tales ; and they did not believe them.

12. But Peter rising up ran to the sepulchre, and stooping down he saw the linen cloths laid by themselves, and went away wondering in himself at that which had come to pass."

33. "And rising up the same hour they went back to Jerusalem; and they found the eleven gathered together, and those that were with them,

34. Saying, The Lord is risen indeed and hath appeared to Simon."

St. John vi. 8.—"One of His disciples, Andrew, the brother of Simon Peter, saith to Him :

9. There is a boy here that hath five barley loaves and two fishes ; but what are these among so many ?

10. Then Jesus said : Make the men sit down." (See also *Ib.* 5, where our Saviour speaks to Philip to try him.)

68. "Then Jesus said to the twelve : Will you also go away ?

69. And Simon Peter answered Him : Lord, to whom shall we go ? Thou hast the words of eternal life.

70. And we have believed and have known that Thou art the Christ, the Son of God."

xiii. 4.—"He riseth from supper, and laying aside His garments, and having taken a towel, girded Himself.

5. After that, He putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith He was girded.

6. He cometh therefore to Simon Peter. And Peter saith to Him : Lord, dost Thou wash my feet ?

7. Jesus answered and said to him : What I do thou knowest not now, but thou shalt know hereafter.

8. Peter saith to Him : Thou shalt never wash my feet. Jesus answered him : If I wash thee not, thou shalt have no part with Me.

9. Simon Peter saith to Him : Lord, not only my feet, but also my hands and my head.

10. Jesus saith to him : He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all.

11. For He knew who it was that would betray Him ; therefore He said : You are not all clean."

22. "The disciples therefore looked one upon another, doubting of whom He spoke.
23. Now there was leaning on Jesus's bosom one of His disciples, whom Jesus loved.
24. Simon Peter therefore beckoned to him, and said to him : Who is it of whom He speaketh ?
25. He therefore leaning on the breast of Jesus saith to Him : Lord, who is it ?
26. Jesus answered : He it is to whom I shall reach bread dipped."
36. "Simon Peter saith to Him : Lord, whither goest Thou ? Jesus answered : Whither I go thou canst not follow Me now, but thou shalt follow hereafter.
37. Peter saith to Him : Why cannot I follow Thee now ? I will lay down my life for Thee."
- xiv.—Thomas (*verse* 5) addresses our Lord ; and Philip (8) puts a question to Him.
- xviii. 10.—"Then Simon Peter having a sword, drew it ; and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.
11. Jesus therefore said to Peter ; Put up thy sword into the scabbard. The chalice which My Father hath given Me, shall I not drink it ?"
15. "And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest.
16. But Peter stood at the door without."
- xx. 1.—"And on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre : and she saw the stone taken away from the sepulchre.
2. She ran therefore and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them : They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.
3. Peter therefore went out, and that other disciple, and they came to the sepulchre.
4. And they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre.
5. And when he stooped down, he saw the linen cloths lying : but yet he went not in.
6. Then cometh Simon Peter following him, and went into the sepulchre, and saw the linen cloths lying.

7. And the napkin that had been about His head, not lying with the linen cloths, but apart, wrapt up into one place.
8. Then that other disciple also went in, who came first to the sepulchre; and he saw and believed."
- xxi. 1.—"After this Jesus shewed Himself again to the disciples at the Sea of Tiberias. And He showed Himself after this manner.*
2. There were together Simon Peter, and Thomas who is called Didymus, and Nathanael who was of Cana in Galilee, and the sons of Zebedee, and two others of His disciples.
3. Simon Peter saith to them: I go a fishing. They say to him: We also come with thee. And they went forth and entered into the ship: and that night they caught nothing.
4. But when the morning was come, Jesus stood on the shore; yet the disciples knew not that it was Jesus.
5. Jesus therefore said to them: Children, have you any meat? They answered Him: No.
6. He saith to them: Cast the net on the right side of the ship, and you shall find. They cast therefore: and now they were not able to draw it for the multitude of fishes.
7. That disciple therefore whom Jesus loved said to Peter: It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him, (for he was naked,) and cast himself into the sea."
10. "Jesus saith to them: Bring hither of the fishes which you have now caught.

* St. Paul's account of Christ's appearances after His Resurrection is as follows. "For I delivered unto you first of all, which I also received: How that Christ died for our sins according to the Scriptures. And that He was buried, and that He rose again the third day, according to the Scriptures. And that He was seen by Cephas; and after that by the eleven. Then was He seen by more than five hundred brethren at once: of whom many remain until this present, and some are fallen asleep. After that, He was seen by James, then by all the apostles. And last of all, He was seen also by me, as by one born out of due time."—*I. Cor.* xv. 3-8.

11. Simon Peter went up, and drew the net to land.
12. Jesus saith to them : Come and dine."
15. " When therefore they had dined, Jesus saith to Simon Peter : Simon, son of John, lovest thou Me more than these ? He saith to Him : Yea, Lord, Thou knowest that I love Thee. He saith to him : Feed (βόσκει) My lambs.
16. He saith to him again : Simon, son of John, lovest thou Me ? He saith to Him : Yea, Lord, Thou knowest that I love Thee. He saith to him : Feed (ποιμαίνει) My lambs.
17. He said to him the third time : Simon, son of John, lovest thou Me ? Peter was grieved, because He had said to him the third time, Lovest thou Me ? And he said to Him : Lord, Thou knowest all things ; Thou knowest that I love Thee. He said to him : Feed (βόσκει) My sheep.
18. Amen, amen, I say to thee ; when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not.
19. And this He said, signifying by what death he should glorify God. And when He had said this, He saith to him : Follow Me.
20. Peter turning about saw that disciple whom Jesus loved following, who also leaned on His breast at supper, and said, Lord, who is he that shall betray Thee ?
21. Him therefore when Peter had seen, he saith to Jesus : Lord, and what shall this man do ?
22. Jesus saith to him : So I will have him to remain till I come, what is it to thee ? follow thou Me."*

* 1. There are two different words, βόσκει and ποιμαίνει, in the original text, which, however, are both represented, in the English translation, by the same word *Feed*. The former seems especially to signify to *provide food* for the flock. See *Ezech.* xxxiv. 1-4, 8, 10, 13, 14. The latter, ποιμαίνειν, has a far wider signification and power ; as may be seen from the following parallel passages, in all which the same word ποιμαίνειν is found.

II. *Kings* v. 2.—“ Moreover, yesterday also, and the day before, when Saul was king over us, thou wast he that

Acts of the Apostles.

It may be well, before proceeding to give a brief analysis of the action of the apostles, now that Christ has left them, to consider the position in which the apostles, as a body, had been placed by

did lead out and bring in Israel. And the Lord said to thee : Thou shalt *feed* My people Israel, and thou shalt be prince over Israel.”—*Cf. Ib. vii. 7 ; I. Paralip. xi. 2 ; Ib. xvii. 6.*

Ps. ii. 7.—“ The Lord hath said to me : Thou art My Son, this day have I begotten Thee.

8. Ask of Me, and I will give Thee the Gentiles for Thy inheritance, and the utmost parts of the earth for Thy possession.

9. Thou shalt *rule* them with a rod of iron, and shalt break them in pieces like a potter’s vessel.”

lxxvii. 70.—“ And He chose His servant David, and took him from the flocks of sheep ; He brought him from following the ewes great with young,

71. To *feed* Jacob His servant, and Israel His inheritance.

72. And he *fed* them in the innocence of his heart : and conducted them by the skilfulness of his hands.”

Is. xl. 9.—“ Say to the cities of Judah : Behold your God.

10. Behold the Lord God shall come with strength, and His arm shall rule : behold, His reward is with Him, and His work is before Him.

11. He shall *feed* His flock like a shepherd : He shall gather the lambs with His arm, and shall take them up in His bosom, and He Himself shall carry them that are with young.”—*Cf. Jerem. xxiii. 1-4 ; Ezekiel xxxiv. 23, 24, 31.*

St. Matthew ii. 5.—“ But they said to him : In Bethlehem of Juda. For so it is written by the prophet :

6. And thou Bethlehem, the land of Judah, art not the least among the princes of Judah : for out of thee shall come forth the captain that shall *rule* My people Israel.”

—See *Mich. v. 2 ; vii. 14.*

Acts xx. 28.—“ Take heed to yourselves and to the whole

our Saviour. Out of His disciples, He had chosen, as we have seen, twelve as His apostles, to whom also He had given the power of performing miracles. These also He had commissioned to go and teach all

flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God, which He hath purchased with His own Blood."

1. *Peter* v. 2.—"*Feed* the flock of God which is among you, taking care of it, not by constraint, but willingly according to God: not for filthy lucre's sake, but voluntarily:

3. Neither as lording it over the clergy, but being made a pattern of the flock from the heart.

4. And when the Prince of pastors shall appear, you shall receive a never-fading crown of glory."

Apoc. ii. 27.—"And He shall *rule* them with a rod of iron, and as the vessel of the potter they shall be broken."—*Cf. Ib.* xix. 15.

2. Here, then, again, from amongst the apostles present, our Saviour singles out Peter, and gives to him alone or individually the preeminent powers conveyed by His words. His own work is consummated; He has fulfilled His part, prophesied of long before; and has been the founder and lawgiver of a heavenly kingdom. He is about to leave them; to remain no longer on the earth, to guide, instruct, and rule, or to look in person after that flock of which He had said: "I am the Good Shepherd. The Good Shepherd giveth His life for His sheep. I am the Good Shepherd, and I know mine, and mine know Me: as the Father knoweth Me, and I know the Father: and I lay down My life for My sheep. And other sheep I have that are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one fold and one Shepherd." (*John* x. 11-16.) It seems to the Fathers that the import of these words, which when spoken seemed so harsh and obscure, was now made plain and reduced to a practical form. Peter, according to them, is thrice asked whether *he loved Him*, loved Him *more than these*, in allusion to his triple denial; and his greater love was the cause of the greater reward and honour given him.

To him then He committeth *His lambs and sheep*: His

nations, promising to be with them all days, even to the consummation of the world. On them He had bestowed authority to bind and loose; had breathed on them and given them the Holy Ghost, with authority to forgive and retain sins; with a farther promise that, when taken from them, He would send them the Paraclete, or Holy Ghost, to abide with them for ever, to teach them all truth, and to bring all things to their remembrance. They had also been commissioned to administer His sacraments; to baptize, and to do what He had done at His last supper.

Each, therefore, was a divinely appointed teacher, and a divinely appointed dispenser, or steward, of His mysteries, with assured guidance, or inspiration, for the work of the ministry, and miraculous powers for

whole fold without exception or limitation; and so in this it will be found that the Fathers see the appointment and investiture of Peter as *the Shepherd* of Christ's flock in His stead. Thus he becomes the Vicar of Christ. But as all the apostles were shepherds or pastors, one supreme shepherd is appointed that "a head being constituted, the Church may be seen to be one, and occasion of schism done away with. And so Peter is also the *Centre of Unity*."

3. The commission is to *feed and rule the sheep and lambs*; that he should be not only the *rock* and foundation of the whole Church; *bear the keys* of the Church; *bind and loose* in heaven and on earth; and have special powers—in the sense that those powers are conveyed to him first, and singly and universally,—but also take the place, on earth, of the Shepherd and pastor of men's souls: and thus this commission connects itself with that prayer of Christ that Peter's faith *may not fail*, and that he converted should *confirm the brethren*.

Either these words imply this, or they seem deprived of meaning and object; for Peter had already received the commission and powers which had been delegated to the other apostles, constituting them Christ's ministers, and the dispensers of the mysteries of God.

the evidence and confirmation and propagation of the Gospel. Whether each of the apostles possessed an individual and personal infallibility, or inspiration, I need not consider here, though, it may be remarked, that grave consequences and difficulties may be shewn to flow from the denial of that gift to each.

Such was the position of the apostles individually and collectively; and, as I need not repeat here what has been shown to be the peculiar position of Peter amongst them, and in relation to them, we may proceed to summarise the actions of the apostles and of Peter, as recorded in the Acts.

The twenty-eight chapters of that book divide themselves into two distinct parts. The first part, comprising the first twelve chapters, is little more than a history of what was done by the apostles during the first year after our Lord's Passion. The rest is, almost exclusively, an account of the preaching, actions, and journeys of St. Paul. We have, therefore, only to deal, as a whole, with the first portion of this book, and to see what evidence it furnishes us in illustration of the question before us. But, as to give all that is said of St. Peter, would be to transcribe nearly the whole of those chapters, the following summary will suffice; and the remarks made on those events as they arise shall be such as will be found, later in this work, to have been already made by the Fathers who have commented on them.

Chapter i. Election of St. Matthias as an Apostle.—Peter “rising up in the midst of the brethren,” (*verse 15*) proposes the election of a substitute in the place of Judas; shews the necessity of it in order to fulfil the Scriptures; the qualities that such a successor must have; and the Fathers, it will be seen, consider his conduct here as a proof of his humility and consideration, that he did not go further and appoint solely of himself and by his own authority.

Chapter ii. The miraculous Descent of the Holy Ghost at Pentecost—the sermon to the multitude, and the conversion of three thousand souls.—When the Pentecostal effusion was “noised abroad, the multitude came together, and were confounded in mind because that every man heard them speak in his own tongue.” (6.) Some “mocking said: These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice and spoke to them.” (13, 14.) When they had heard, they had compunction in their heart, and “said to Peter and to the rest of the apostles:” (37.) What shall we do? Then Peter spoke to them, and “there were added in that day about three thousand souls.” (41.)

Chapter iii. The miracle at the gate of the Temple, and the discourse after it.—Peter, in John’s presence, heals the man “who had been lame from his mother’s womb.” “Peter took him by the right hand and lifted him up.” (7.) And as he, the man made whole, “held Peter and John, all the people ran to them.” (11.) “But Peter, seeing, made answer to the people;” and the effect of his discourse was the conversion of five thousand more. (iv. 4.)

Chapter iv. The arrest and impeachment of the apostles.—When arrested it is Peter who, “filled with the Holy Ghost,” (8) defends them before the Council. And when the Council dismissed them with the charge “not to speak at all, nor teach in the name of Jesus, Peter and John answering, said: If it be just in the sight of God, to hear you rather than God, judge ye.” (19.)

Chapter v.—The death of Ananias and Saphira.—Peter’s miracles.—The Apostles again before the Council.—It is Peter who pronounces the doom, first of Ananias, (3-5) and then of Saphira. (8-10.) “And the multitude of men and women who believed in the Lord was more increased: insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits, who were all healed.” (14-16.) The apostles having been again imprisoned, and liberated by the

interposition of an Angel, on being once more brought before the Council and reprehended, "Peter and the apostles, answering said: We ought to obey God rather than men." (29.)

Chapter viii. Conversion of Samaria—Simon Magus.—

"When the apostles who were in Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John. Who, when they were come, prayed for them that they might receive the Holy Ghost." (14-15.) Then when Simon (Magus) offered them money to be enabled to exercise the same power, "Peter said to him: Keep thy money to thyself to perish with thee, because thou hast thought that the gift of God may be purchased with money." (19, 20.)

Chapter ix. Eneas healed, and Tabitha raised to life.—

Both these miracles were performed by Peter. Of the first we read that "it came to pass that Peter, as he passed through visiting all, came to the saints who dwelt at Lydda. And he found there a certain man named Eneas, who had kept his bed for eight years, who was ill of the palsy. And Peter said to him: Eneas, the Lord Jesus Christ healeth thee: arise, and make thy bed. And immediately he arose. And all who dwelt at Lydda and Saron saw him: who were converted to the Lord." (32-35.) Lydda was nigh to Joppa, where Tabitha, or Dorcas, lay dead, "and the disciples, hearing that Peter was at Lydda, sent to him" to hasten to come to them. (38.) "And they all being put forth: Peter kneeling down prayed, and turning to the body he said: Tabitha, arise. And she opened her eyes, and seeing Peter she sat up. And giving her his hand, he lifted her up. And many believed in the Lord." (40-42.)

Chapter x. Peter's Vision of the Sheet—the Conversion of

*Cornelius—the first-fruits of the Gentiles.—*Cornelius is instructed in a vision that he has found favour in the sight of God, and is instructed "to send men to Joppe, and call hither one Simon, who is surnamed Peter, who will tell him what he must do." (4-6.) Whilst these messengers are on the way, Peter, whilst praying, has the vision of the linen sheet, by which "God shewed him to call no man common or unclean." (28.) On comparing the vision of Cornelius with his own, "Peter, opening his mouth, said: In very deed I perceive that God is not a respecter of persons. But in every nation

he that feareth God and worketh justice is acceptable to Him." (34, 35.) And during Peter's discourse, "The Holy Ghost fell on them that heard the word. And the faithful of the circumcision who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the Gentiles also. For they heard them speaking with tongues, and magnifying God. Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus Christ." (44-48.)

Chapter xi. Those of the Circumcision reprove Peter; his defence and their acquiescence.—The reception of the Gentiles naturally caused much surprise and opposition amongst those of the circumcision; "and when Peter was come up to Jerusalem they contended with him. But Peter began and declared the matter in order to them." (2-4.) "And when they had heard him they held their peace, and glorified God, saying: God then hath also to the Gentiles given repentance unto life." (18.)

Chapter xii. Persecution by Herod—Peter's imprisonment and liberation by an Angel.—"Herod the king stretched forth his hands to afflict some of the Church. And he killed James the brother of John with the sword. And seeing that it pleased the Jews, he proceeded to take up Peter also." (1-3.) Whilst he was in prison, "Prayer was made without ceasing by the Church unto God for him." (5.) An angel is sent to liberate him, and on coming amongst the brethren, he told them how the Lord had brought him out of prison, and he said: Tell these things to James and to the brethren. And going out he went into another place." (17.)

Chapter xv. The Council of Jerusalem.—The history of the Council, as far as the text is concerned, may seem on some points obscure, however clear it may be on others. What is certain is, first, that "after there had been much disputing," (7) as to whether the converted Gentiles were to be subjected to the Mosaic law and ceremonial, "Peter rising up said to them: Men and brethren, you know that in former days God made choice among us, that by my mouth the Gentiles should hear the word of the Gospel and believe. Now, why tempt you God, to put a yoke upon the necks of the disciples which neither our fathers nor we have been

able to bear?" (7, 10.) Secondly, after his discourse, all the multitude held their peace; (11) and even James, the Bishop of Jerusalem, proclaimed, in principle, the same views as Peter. (13-21.)

Who specially presided at the meeting, there is no clear evidence in the text to show, though many, from very imperfect data, assume that S. James held that position. The peculiar circumstances of the case, it may be thought, were such as to recommend, as a wise and prudent course, St. James for that office. Not, because he had the highest, or as high, authority, as others there present; for it is very doubtful whether St. James of Jerusalem was one of the twelve apostles; but because of his influence with the Jews, whom it was necessary, or desirable, to gain over.

St. Paul, an inspired apostle, is accused of false teaching at Antioch; and, in Paul, Peter too seemed directly attacked, since his teaching and practice, on the points assailed, were the same as Paul's. Paul's accusers were Christians who had come to Antioch from Judea. (xv. 1.) They disputed with Paul, and would not yield either to his arguments, or to his authority,—though that authority was divine and infallible, and his preaching had been confirmed by miracles.

Now it seems clear from the whole history, not to mention other facts in the life of St. James, that the Bishop of Jerusalem was greatly in favour of maintaining the old ceremonial, in many, if not most, of its more essential particulars and observances; and this his tone of mind is seen in the compromise suggested by him, even as regards the Gentiles, whilst he leaves the question of the Jews, as to that ceremonial, untouched.

St. Peter and St. Paul, and others of the apostles, being, in a sense, on their trial, it might be regarded, as a matter of common prudence, as well

as an example of moderation, not only to hold the meeting at Jerusalem, but to endeavour to secure James's adhesion, as far as possible, to their common teaching and practice. The above will be found to represent the opinions of the Fathers, who remark on the obstinacy and effrontery of those Jewish Christians who would not yield to the apostles; and see in Peter's conduct, but a fresh proof of his consideration and humility. Their opinions will be found to vary as to who actually presided in that assembly, though the weight of their authority is in favour of Peter being here also the mover, the judge, and the author of the decree.

Summary.—The evidence from the Acts may, therefore, now be easily summed up. Peter acts, on all occasions, as the *Head*. Everywhere he takes the lead, and the rest gather round him as their *centre*. They act with him indeed, but he initiates all, suggests all, and takes the prominent part in all. The facts that establish this are too clear and evident to need repeating. Throughout, he also is the *Teacher*; and where any new point has to be developed from the doctrine of Christ, it is Peter who deduces it; as witness the election of Matthias; the reception of the Gentiles into the Church; and the observance, or rather the cessation, of the ceremonial law: all points of magnitude, but the second and third especially, and so utterly unexpected and strange, that they seemed at one time to threaten a schism in the Church. Further, his teaching and discourses are the means emphatically of propagating, and making converts to, the Gospel; and this is so fully recognized, that many would have us see in this, the fulfilment of Christ's promise that Peter should be the rock and foundation of the Church; not observing that Christ did not say, that Peter should build the Church, but that *He*, Christ, would build the Church upon

him. Again, *his miracles* are recorded at length by the author of the Acts, who draws special attention to the wonderful powers which he possessed. But besides all this, it is he who exercises the dread power of *binding and loosing* and judging in the case of Ananias and Saphira, and Simon Magus. Indeed, so prominent and preeminent is the part of Peter, that it would be a very easy task to compare it, reverently but truly, with that of Christ in the Gospels,—with all the difference, of course, between the founder and lawgiver, and His interpreter, and servant.

The Epistles.

A few sentences will suffice on these. The character of the Epistles is such, that we shall look in vain to them, as a rule, for any detailed account of the government of the Church. Those Epistles were written generally from what seem local and accidental circumstances; and they meet the emergencies that arise, and but little more. The Epistles of St. Paul are of this character, if we except one, if even that be an exception, that to the Galatians. It may also be further remarked, that St. Paul is so often engaged in asserting and vindicating his own mission and apostleship, that he insists but little on the mission and position of others. We may, therefore, confine these remarks to his reproof of Peter, of which so much is said and made, in the Epistle named above.

Now, there is a very ready and effectual answer to this supposed difficulty, so far as the Fathers are concerned as commentators, and so far consequently as their evidence bears on the matter before us. They will be found to have taken three different views of this question. The first is, that the Cephas of the Galatians is not the Cephas of the Gospels:

the second, that the whole was a collusion agreed upon between St. Peter and St. Paul, for the sake of the peace of the Church : the third, that Peter is the Cephas of the Gospels and of the Galatians, that the reproof of Peter was genuine and real ; but that herein we see St. Peter's humility, and St. Paul's boldness and zeal for the purity of Evangelical discipline. They admit Peter's error, but declare it to be, as it was, not one of doctrine, but of conduct. Either of these interpretations not only removes all difficulty, but tends, more or less directly, to shew their conviction of St. Peter's pre-eminence. There are many other remarks which might be made on this subject, but as they will, like the above, be found in the extracts from their works, what has been said will be sufficient.

PART I.

COMMENTARY BY THE FATHERS,

ON

ST. PETER'S PLACE IN THE NEW
TESTAMENT.

ST. JUSTIN, GREEK CHURCH, A.D. 139.*—"One of His disciples, previously called Simon, He surnamed Peter, because he recognized Him 'to be Christ the Son of God,' according to the revelation of the Father. (Matt. xvi.) And we, having Him described in the records (Memoirs) of His apostles, who also call Him Son, have perceived that He is even before all creatures, having proceeded from the Father by His power and will; who is also styled, in the writings of the prophets, by one mode and another, Wisdom, and the Day, and the East, and a Sword, and a Stone, and a Rod, and Jacob, and Israel."—*Dialog. cum Tryph. n.* 100, p. 554, *Galland.* 1.

"I will declare Thy name to my brethren; in the midst of the Church will I praise Thee. Ye that fear the Lord, praise Him; all ye, the seed of Jacob, glorify Him; let the seed of Israel fear Him."

* The dates and order of Gallandius, *Bibl. Vet. Patr. Venet.* 1765, are, as far as available, followed throughout.

(Ps. xxi. 22, 23.) And from His being said to have changed the name of one of the apostles to Peter, and its being related in the records (of His apostles) that this was done along with His also having changed the names of two other brothers, the sons of Zebedee, into that of Boanerges, which is, sons of thunder; we have an indication that this is He who gave Jacob the surname of Israel, and by whom Ausea was called Jesus, by which name the remainder of the people who came out of Egypt were brought into the land which was promised to the patriarchs."—*Ib. n. 106, p. 560.**

TERTULLIAN, LATIN CHURCH, 195. n. 21.—“On this principle, therefore, we shape our rule of prescription; that, if the Lord Jesus Christ sent the apostles to preach, no others are to be received as preachers than those whom Christ appointed; for ‘No one knoweth the Father save the Son, and he to whom the Son hath revealed Him.’ (Matt. xi. 27.) Neither does the Son seem to have revealed Him to any other than the apostles, whom He sent to preach, to wit, that which He revealed unto them. Now, what they did preach, that is what Christ revealed unto them, I will here also rule must be found in no other way than by those same Churches which the apostles themselves founded, themselves by preaching to them as well *viva voce*, as men say, as afterwards by epistles. If these things be so, it becomes in like degree manifest, that all doctrine

* The following, on the election of Matthias, is from *S. Irenæus*, iii. c. 12, n. 1: “Wherefore Peter the apostle, after the resurrection of the Lord, and His assumption into heaven, wishing to fill up the number of His apostles, and, in the stead of Judas, to unite thereto another, who might be elected of God out of those who were present, said, ‘Men Brethren,’ &c.” (Acts, i. 16, et seqq.) See *Ib.* iii. 12, n. 15

which agrees with those apostolic Churches, the wombs and originals of the faith, must be accounted true, as without doubt containing that which the Churches have received from the apostles, the apostles from Christ, Christ from God; but that every doctrine must be judged at once to be false, which savoureth things contrary to the truth of the Churches, and of the apostles, and of Christ, and of God. *n.* 22. But since the proof is so short, that, if it be brought forward at once, there would be no farther question to be treated of, let us for a while, as though it were not brought forward by us, give place to the other party, if they think they can do anything towards invalidating this rule of prescription. They are wont to say that 'the apostles did not know all things;' being moved by the same madness, whereby they turn about again, and say that 'the apostles did indeed know all things, but did not deliver all things to all;' in either case, subjecting Christ to reproach, in that He sent apostles with either too little instruction, or too little simplicity. Who, then, of sound mind can believe that they were ignorant of anything, whom the Lord appointed as masters, keeping them undivided in attendance, in discipleship, in companionship, to whom apart He expounded all things that were obscure, saying that 'to them it was given to know the mysteries,' (Matt. xiii. 11), which the people were not permitted to understand. Was anything hidden from Peter, who is called the 'Rock whereon the Church was to be built;' who obtained 'the keys of the kingdom of heaven,' and the power of 'loosing and binding in heaven and on earth?' (Matt. xvi. 18, 19.) Was anything, moreover, hidden from John, the most beloved of the Lord, who 'leaned upon His breast,' to whom alone the Lord pointed out beforehand Judas that should betray Him, whom He commended to Mary as a son

in His own stead? *n.* 23. They allege, therefore, in order to fix some charge of ignorance on the apostles, that Peter, and they who were with him, were rebuked by Paul. 'Something,' therefore, they say, 'was wanting in them;' that they may build hereupon this also, that a fuller knowledge might have been afterwards added, such as came to Paul, who rebuked those who went before him....Let them show from that which they allege, the rebuking, namely of Peter by Paul, that another form of the Gospel was introduced by Paul, besides that which Peter and the rest had put forth before. But when, changed from a persecutor to a preacher, he is presented to the brethren by brethren as one of the brethren, and presented to them by those who had been clothed with faith at the apostles' hands; then, as he himself relates, 'he went up to Jerusalem for the purpose of becoming acquainted with Peter,' (Gal. i. 18); that is, because of his office,* and by right of the same faith and preaching. For they, too, would not have wondered at his becoming a preacher from being a persecutor, if he had preached anything contrary to them; nor would they have, moreover, 'glorified God,' (Ib. 24), for the coming of His enemy Paul unto them. Wherefore also they 'gave the right hand' to him, the sign of concord and fellowship, and appointed among themselves a distribution of office, not a division of the Gospel; that each should preach, not a different Gospel, but to different persons, Peter to the circumcision, Paul to the heathen. But if Peter was reprobved because, after having lived with the Gentiles, he separated himself from their company out of respect of persons, surely this was a fault of conversation, not of preaching. For no other God was

* *Ex officio*, according to duty; or, officially.

hereby preached than the Creator, no other Christ than the Son of Mary, no other hope than the resurrection."*—*De Præscript. n.* 21, 22, 23. *Rigaltius, Parisiis*, 1695, *p.* 209, 210.

"And now I will, as well as I am able, make answer to those who deny that the apostles were baptized. For, suppose they had undergone the human baptism of John, and were without (or, longing for) that of the Lord, as the Lord Himself had defined baptism to be one, when He said to Peter, who was unwilling to be washed, 'He that is once washed, needeth it not again,' (John, xiii. 10); which He surely would not have said to one unwashed; and this is a proof put forward against those who deprive the apostles of even the baptism of John, in order to destroy the sacrament of water.... Some drop a hint, sufficiently forced surely, that the apostles then served the turn of baptism, when they were sprinkled and covered with the waves in the ship; and that Peter himself also, when walking upon the sea, was sufficiently immersed. But, to my thinking, it is one thing to be sprinkled, and

* On more than one occasion, in his work against Marcion, he treats of St. Paul's reproof of St. Peter; a fact which Marcion used against the truth and inspiration of three of the Gospels; he only admitting that of St. Luke. Thus, *C. Marcion*, *L.* iv. c. 3, where he says that, what St. Paul blamed, on Peter's part, was "not his preaching, but a matter of conversation;" so, again, *Ib. l.* v. c. 3, more fully: "No doubt he blames him; but it was solely because of his inconsistency in the matter of 'eating' (victus), which he varied according to the sort of persons (whom he associated with); 'fearing them who were of the circumcision,' (Gal. ii. 10), but not on account of any perverse opinion touching another God. For, if such a question had arisen, others also would have been 'resisted face to face' by the man who had not even spared Peter on the comparatively small matter of his doubtful conversation."

caught by the violence of the sea, and another, to be washed according to the discipline of religion. Nevertheless, that ship set forth a figure of the Church, inasmuch as it is tossed in the sea, that is in the world, by the waves, that is by persecutions and temptations, while the Lord is, as it were, patiently sleeping, until, being awakened, in the last extremity, by the prayers of the saints, He stills the world, and gives again *a calm* to His own. Now, whether they were, by whatever means baptized, or whether they continued unbaptized, so that that saying of the Lord, touching the one washing, pertains only to us under the person of Peter, nevertheless, it is sufficiently rash to judge concerning the salvation of the apostles, as though even the privilege of their being first chosen unto Christ, and of their inseparable and familiar companionship with Him afterwards, could not bestow upon them the compendious benefit of baptism."—*De Baptismo*, n. 12, p. 228, 229.

"He changes, too, Peter's name from Simon; because, also, as Creator, He altered the names of Abraham and Sara, and Ausea, calling the last Jesus, and adding syllables to the others. But, why did He call him Peter? If for the strength of his faith, many and solid substances would lend him a name from themselves. Or was it because Christ is both a Rock and a Stone? Since we read also that He is set for a *stone of stumbling*, and a *rock of offence*. I omit the rest. And so it was His pleasure to communicate to the dearest of His disciples, in a peculiar manner, a name drawn from the figures of Himself, I imagine, as being nearer than any drawn from figures not of Himself."*—*Adv. Marcion*. iv. 13, p. 425.

* "Now, if he caught at the name of Christ, just as the pickpocket clutches the dole-basket, why did he wish to be called Jesus too, by a name which was not so much looked

“For if thou thinkest that heaven is still closed, remember that the Lord left here ‘the keys’ thereof to Peter, and, through him, to the Church; which keys, every one that is here put to the question, and confesses, shall carry with him.”—*Scorpiace*, x. p. 496.*

for by the Jews? For although we, who have by God’s grace attained to the understanding of His mysteries, acknowledge that this name also was destined for Christ, yet, for all that, the fact was not known to the Jews, from whom wisdom was taken away. To this day, in short, it is Christ that they are looking for, not Jesus; and they interpret this to be Christ rather than Jesus...In the Christ of the Creator, however, both will keep their place, for in Him a Jesus too is found. Do you ask, how? Learn it then here, with the Jews also who are partakers of your heresy. When Auses, the son of Nun, was destined to be the successor of Moses, is not his old name then changed, and he begins to be called Jesus? It is true, you say. This, then, we first observe, was a figure of Him who was to come. For inasmuch as Jesus Christ was to introduce a second people—we being born in the desert of the world—into the promised land which flows with milk and honey, that is, into the possession of eternal life, than which nothing can be sweeter; inasmuch, too, as this was to be brought about not by Moses, that is to say, not by the discipline of the law, but by Jesus, by the grace of the Gospel, our circumcision being effected by a *knife of stone*, that is, by the precepts of Christ, for Christ is a *rock* (or stone), therefore that great man, who was prepared as a type of this mystery, was inaugurated with the figure of the Lord’s name, being called Jesus.”—*C. Marcion*, iii. 16, p. 406.

* In the same treatise we read: “At Rome, Nero was the first who stained with blood the rising faith. Then is Peter girt by another, (John, xxi. 18), when he is made fast to the cross.” n. 15, p. 500.

Tertullian applies the term “*Satan*,” to the devil and not to Peter, in Christ’s reproof; “He (Valentinus or Prodicus) would have immediately heard from the servant of God, what the devil heard from the Lord: ‘Get behind me, Satan; thou art a scandal to me. It is written, the Lord thy God thou shalt adore, and Him only shalt thou serve.’ (Matt. xvi. 23; iv. 10.)”—*Scorpiace*, n. 15, p. 415.

(Of the apostles) "I find, by the mention of his mother-in-law, Peter the only one married. I presume him a monogamist, by the Church, which, built upon him, was about to confer every grade of her Order on monogamists."—*De Monogamia*, n. 8, p. 529.

"So also he (Satan) asked in the case of the apostles an opportunity to tempt them, having it only by permission; since the Lord in the Gospel says to Peter, 'Behold, Satan has asked that he might sift you as wheat; but I have prayed for thee, that thy faith fail not,' (Luke, xxii. 31, 32); that is, that so much should not be allowed to the devil, as that faith should be endangered. Whereby it is shown, that both things belong to God, the shaking of faith, as well as the protection of it; when both are sought from Him—the shaking by the devil, the shielding by the Son."—*De fuga in persecut.* n. 2, p. 537.

"But, thou sayest, 'The Church has the power of forgiving sins.'...I now ask, concerning thy opinion, whence wilt thou assume this right to the Church? If, because the Lord may have said to Peter, 'Upon this rock I will build my Church; to thee I have given the keys of the kingdom of heaven; or, whatsoever thou shalt bind or loose on earth, shall be bound or loosed in heaven' (Matt. xvi. 18.); thou, therefore, presumest that the power of binding and loosing has been derived to thee also, that is, to every Church akin (or near) to Peter,* who art thou, overthrowing and changing the Lord's manifest intention, which confers this on Peter personally? 'Upon thee,' He says, 'I will build my Church;' and, 'I will give to thee the keys,' not to the Church;—and, 'whatsoever thou shalt bind or loose,' not what *they* shall bind or loose. For so

* Ad omnem ecclesiam Petri propinquam.

also the event teaches; in him the Church was built, that is, through him; he handselled the key; see which; 'Ye men of Israel, hear these words, Jesus of Nazareth, a man sent of God to you,' and the rest, (Acts, ii. 22.) He, in fine, unlocked the entrance of the kingdom of heaven in the baptism of Christ, by which offences, heretofore *bound*, are loosed, and those not *loosed* are *bound*, according to true salvation. And Ananias he *bound* with the chain of death; and him that was weak in his feet he delivered from a diseased state of health. But also in that dispute, whether the Law should be kept or not, Peter, first of all, instinct with the Spirit, and having first spoken of the call of the Gentiles; 'And now,' he says, 'why have you tempted God, by putting a yoke upon the neck of the Gentiles, which neither we nor our fathers were able to bear? But, by the grace of Christ, we believe that we shall be saved, even as they.' (Acts, xv. 10, 11.) This sentence, both *loosed* those things of the Law which were given up, and *bound* those which were retained."—*De Pudicitia*, n. 21, p. 574.*

* This treatise is by Tertullian, when he became a Montanist, and his interpretation and reasoning are such as that system forced him to; but they point plainly to the meaning and interpretation prevalent in the Church. This, and some other interpretations which arose from the prevalence of various heresies, will be noticed later, under St. Hilary of Poitiers.

THE CLEMENTINES, G. C. 230.—"Clement to James, the Lord's brother, and Bishop of Bishops, and who rules Jerusalem, the holy Church of the Hebrews, and the Churches everywhere excellently founded by the Providence of God, with the elders and deacons, and the rest of the brethren, peace be always. Be it known to thee, my Lord, that Simon, who, on account of the true faith, and the most secure foundation of his doctrine, was set apart to be a (or the) foundation of the Church, and who, on this very account, had his name, by the mouth of Jesus which deceives not, changed into Peter; the

ORIGEN. G. C. 216.—“I think that there is a certain limit to human nature, even though the man be Paul, of whom it is said, ‘This man is to Me a

first fruits of our Lord ; the first of the apostles ; to whom first the Father revealed the Son ; whom Christ justly proclaimed *blessed* ; the called and the elect ; His associate at table, and on His journeys ; that excellent and approved disciple ; the one commended as the most competent of all to enlighten, and best able to set in order, that darker portion of the world, the West.....this same Peter, through his undaunted zeal for men, in spite of the wicked one who opposed him, made known the King that was to be a blessing to the whole world, and having come even here to Rome, saving men by his teaching well-pleasing to God, he by violence exchanged the present existence for life. And during the days that his end was at hand, the brethren having been assembled, suddenly taking hold of my hand, he rose up, and thus spoke in the face of the Church : ‘Hear me, brethren and fellow servants. Seeing that, as I have learnt from Him that sent me, the Lord and Master Jesus Christ, the day of my death is near at hand, I ordain (lay hands on) this Clement as your bishop, to whom I entrust this my chair of discourses.....wherefore I communicate to him the power of *binding* and *loosing*, in order that with regard to whatever he shall ordain on earth, it may be decreed in the heavens. For he will bind what ought to be bound, and he will loose what ought to be loosed, as one who knows the rule (canon) of the Church. Him, therefore, hear ye, as men who know that he who grieves him, that presides over truth, sins against Christ, and exceedingly angers the Father of all. Therefore, shall he not live. And it behoves him who presides to hold the place of a physician, and not to have the violence of an irrational animal.’”—*Ep. Clem. ad Jacob.* p. 611, 612, *Galland.* ii.

“If thou, Simon Magus, hast been made an apostle, love the apostles, and fight not against me who was with Him. For against me, who am a solid rock and foundation of the Church, thou hast resisted as mine adversary.”—*Hom.* 17, n. 19, p. 758, *ib.*

The *Clementines*, as well as the *Recognitions*, are now universally acknowledged not to be by St. Clement of Rome,

vessel of election,' (Acts ix. 15); or Peter 'against whom the gates of hell prevail not,' (Matt. xvi. 18); or Moses that friend of God: yet not one of these could sustain, without some ruin to him-

but it is also pretty generally admitted that, as a whole, they date from about the time named above; and it is on this account, and also for the completeness of this essay, that they are quoted. The first extract is from the much debated letter of Clement to James. Besides Rufinus's translation of that piece, (A.D. 410), Gallandius's edition gives us the Greek. Rufinus, in his preface to the book of *Recognitions*, addressed to Bishop Gaudentius, says, "The Epistle in which the same Clement, writing to James, the Lord's brother, informs him of the death of Peter, and that he had left him his successor in his chair and teaching, and in which also the whole subject of Church order is treated of, I have not prefixed to this work, both because it is of later date, and because I have already translated and published it. But I do not think it out of place to explain here, what in that letter will perhaps seem to some to be inconsistent. For some ask, since Linus and Cletus were Bishops in the City of Rome before this Clement, how could Clement himself, writing to James, say that the chair of teaching was handed over to him by Peter? Now, of this we have heard this explanation, that Linus and Cletus were indeed bishops in the city of Rome before Clement, but during the lifetime of Peter; that is, that they undertook the care of the episcopate, and that he fulfilled the office of the apostleship; as is found also to have been the case at Cæsarea, where, when he himself was present, he yet had Zacchæus, ordained by himself, as bishop.

"And in this way both statements will appear to be true, both that these bishops are reckoned before Clement, and yet that Clement received the teacher's seat on the death of Peter."—*Galland.* ii. p. 218.

It may be as well to observe, that in the *Apostolical Constitutions*, L. vi. c. 5, we meet with St. Luke, xxii. 31 and 32, as follows: "And he (Satan) oftentimes sought to sift us, that our faith might fail....He will now say, as He said formerly of us, when we were assembled together, 'I have prayed that your faith fail not.' (Luke, xxii. 32.)"—*Galland.* i. p. 141.

self, the whole simultaneous host of adverse powers, unless the might indeed of Him alone were to work in him, who said, 'Have confidence, I have overcome the world.' (John xvi. 33.)"—*De Princip. L. iii. c. 2, n. 5, p. 141. De la Rue, Paris, 1733. Migne's Ed.*

"This they see, if any be a Peter who has obtained the building of the Church in himself by the Word, and has acquired such a habit, as that no gate of hell shall prevail against him; being raised by the Word from the gates of death, that he may 'declare all the praises of God in the gates of the daughter of Sion.' (Ps. ix. 15.)"—*Ib. c. Cels. vi. 77, p. 691.*

"See what is said by the Lord to that great foundation of the Church, and to the most solid rock upon which Christ founded the Church; 'O thou of little faith, why didst thou doubt?' (Matt. xvi. 31.)"—*Ib. T. ii. Hom. 5. in Exod. n. 4. p. 145.*

"'My substance is nothing before thee.' (Ps xxxviii. 6.) In comparison with God, even though I be Peter, against whom 'the gates of hell shall not prevail,' my substance is nothing before thee."—*Ib. T. ii. Select. in Ps. 38. Hom. ii. 10, p. 695.*

"'Jesus came into the quarters of Cesarea Philippi, and He asked His disciples.' (Matt. xvi. 13.) Jesus asked His disciples, 'Whom men say that He is;' but we may learn, from the answer of the apostles, the various opinions that were then amongst the Jews concerning our Saviour....Now, the Jews, as deserving the veil over their hearts, had false opinions concerning Jesus. But Peter, as not a disciple of flesh and blood, but one who had also made way for the revelation of the Father who is in heaven, confessed that He was the Christ. It was, therefore, a great thing even what was said by Peter to the

Saviour, thus, 'Thou art the Christ,' it not being known by the Jews that He was the Christ; but it was a greater, that he knew that He was not only the Christ, but also 'The Son of the living God.'... And, haply, if, what Simon Peter answering said, 'Thou art the Christ, the Son of the living God,' we say as Peter said,—'flesh and blood not having revealed it' to us, but the light having shone upon our hearts from 'the Father who is in heaven,'—we too may become what Peter also became; called *blessed* in like manner as he; for that the causes of his being called *blessed* have come also to us, in that 'flesh and blood' have not revealed to us that 'Jesus is the Christ, the Son of the living God,' but the Father in heaven, from heaven, that we may become citizens of heaven, has revealed to us a revelation that leads up to heaven, those who have taken off the veil from their hearts, and have taken up the 'Spirit of wisdom of God and of revelation.' (Ephes. i. 17.) But if we have also said, as Peter, 'Thou art the Christ, the Son of the living God,' not as having been revealed to us by 'flesh and blood,' but because the light has shone upon our hearts from 'the Father in heaven,' we become Peter, then may be said to us by the Word, 'Thou art Peter,' and the rest. For, every disciple of Christ is 'a rock,' of which they drank, who 'drank of the spiritual rock that followed them,' (1 Cor. x. 4.); and upon every such rock every ecclesiastical word (*logos*) is built, and the conversation that is in accordance with it. For, in each one of the perfect, who have the assemblage of the words that make up the blessedness of words, and of works and of thoughts, is the Church that is built up by God. But if thou thinkest, that, on that one Peter alone, the whole Church is built by God, what wilt thou say concerning John, that 'son of thunder,' or of each one of the apostles?

Besides, shall we dare to say, that against Peter individually the 'gates of hell shall not prevail', but against the rest of the apostles, and perfect men, they shall prevail? But does not that saying, 'The gates of hell shall not prevail against it;' and that, 'Upon this rock I will build my Church,' both happen to all, and each of them? And are then 'the keys of heaven' given by the Lord to Peter alone, and shall no other of the blessed receive them? But if that, 'I will give to thee the keys of the kingdom of heaven' is common also to the others, how not also all the things both spoken before and those spoken after as if addressed to Peter? For also here, there seem to be addressed as if to Peter, the words, 'Whatsoever thou shalt bind upon earth shall be bound also in heaven,' and what follows. But in the Gospel according to John, the Saviour, giving the Holy Ghost to the disciples by breathing, says, 'Receive ye the Holy Ghost,' and the rest. (St. John xx. 22.)... 'Thou art Peter,' and the rest, down to 'and the gates of hell shall not prevail against it.' Which does this 'It' refer to? Is it to 'the rock' upon which Christ builds the Church, or to 'the Church?' For the phrase is ambiguous. Or is it that they are, as it were, one and the same thing, 'the rock' and 'the Church?' This, I think, is the real fact; for neither against 'the rock' upon which Christ builds His Church, nor against 'the Church' shall the gates of hell prevail.'... The Church, as the building of Christ, 'who wisely built His house upon a rock,' (Matt. vii. 24,) is not susceptible of 'the gates of hell,' which, prevailing indeed against everyone who is out of the rock and the Church, have no power against her."—*Tom. iii. Comment. in Matt. Tom. xii. n. 9, 10, 11, p. 522-6.*

"Though the gates of hell are many, and hardly to be counted, not one 'gate of hell' shall prevail

against the 'rock,' or against the Church which Christ built upon it."—*Ib. n. 12. p. 527.*

"But since they who claim the place of the Episcopate, make use of this saying, (Matt. xvi. 19,) as Peter, and, having received from the Saviour 'the keys of the kingdom of heaven,' teach that both whatsoever has been 'bound,' that is condemned, by them, is also 'bound in heaven,' and that whatsoever has received remission from them is also 'loosed in heaven,' it is to be said that they speak soundly; if they have the work on account of which it was said to that same Peter, 'Thou art Peter;' and if they be such as to have the Church built upon them by Christ, and this may be reasonably referred to them. But 'the gates of hell' ought not to 'prevail against' him, who wishes 'to bind and loose.' But if he is 'bound fast with the cords of his own sins,' (Prov. v. 22), in vain does he both 'bind and loose.'...But if any one, not being a Peter, and not having the things named there, thinks, like Peter, to 'bind on earth,' so as that what is 'bound' is 'bound in heaven,' and to 'loose on earth,' so as that what is 'loosed' is 'loosed in heaven,' he is 'puffed up with pride,' not knowing the will of the scriptures, and, 'puffed up with pride, he has fallen into the snare of the devil.' (1 Tim. iii. 6, 7.)"—*Ib. in Matt. T. xii. n. 14, p. 531-2.**

"On that same day the disciples came to Jesus, saying, Who is the greater in the kingdom of heaven?' (Matt. xviii. 1.) We must not suffer the design of the Evangelist, in the words 'on that same

* To one not familiar with Origen's manner, or rather settled system, of interpretation, the above will seem strange, forced, far-fetched, and embarrassing. In the "Faith of Catholics," vol. I. p. 345-6, note 1, will be found an outline of his method; and, if that work were not out of print, I should content myself with referring the reader to what is said there;

day,' to pass unexamined...Jesus, therefore, had come together with His disciples to Capharnaum. There, 'they who received the didrachma came to Peter,' and asked him, 'Doth not your master pay the didrachma?' (Matt. xvii. 23.) Then, when Peter had answered them, and said Yes, Jesus, having assigned a reason for paying the tribute money, sends Peter to draw out with the hook a fish, in the mouth of which he declares a stater would be found, to be given for Himself and Peter. (v. 26.) It seems, therefore, to me, that they, considering that this was a very great honour to Peter on the part of Jesus, as having adjudged him greater

but, under the circumstances, it may be well to reproduce part of that note here. 1. "According to him (Origen) there is a *literal*, a *moral*, and a *mystical* meaning in Scripture. 2. Only one of these meanings is to be found in some passages, whilst others are both literal and mystical. 3. The literal meaning suffices for the ordinary reader. 4. And yet he asserts that every book, both of the Old and New Testament, presents, if taken in a literal sense, what is false, absurd, and even impossible. (*T. i. L. iv. de Princip. n. 15, 16, 18.—T. iii. Hom. vi. in Is. et passim.*) 5. It is difficult, not to say impossible, to discover clearly the mystical sense of scripture, (*De Princip. L. iv. n. 9,*) and, as a general rule, the Scriptures are replete with difficulties and obscurity. (*T. i. Fragm. x. Strom. p. 41; De Princip. L. iv. n. 7; T. ii. Hom. 27 in Numer. p. 374-5.*) The following is a specimen of Origen's language, when speaking of a merely literal interpretation of the words of Scripture: 'If we abide by the letter, and take what is written in the law according as, whether by the Jews or by the great bulk of men, it is understood, I blush to declare and confess that God should have given such laws. For human laws, those of the Romans, or of the Lacedemonians, will be seen to be more elegant and rational. But if the law of God be taken according to that sense which the Church teaches, then will it be plainly pre-eminent above all human laws, and be believed to be truly the law of God.' (*T. ii. Hom. 7, in Levit. n. 5, p. 226.*)"

than the rest of the disciples, wished to ascertain clearly what they suspected, by asking Jesus and hearing His answer, whether, as they conceived, He judged Peter to be greater than they; and they also hoped to learn the cause for which Peter was preferred before the rest of the disciples. Matthew, then, I think, wishing to signify this, to the words, 'take that,' the stater to wit, 'and give it to them for Me and thee,' added 'on that same day, the disciples came to Jesus, saying, Who, thinkest Thou, is the greater in the kingdom of heaven?' And perhaps also they doubted, because three had been preferred at the Transfiguration; and their doubt was as to which of the three was adjudged the greater by the Lord. For John indeed had 'rested on His breast' through love; and before that supper they had seen many other like signs of special honour to John on the part of Jesus; whilst Peter, at the Confession, had been called *blessed*, because of that (saying), 'Thou art Christ, the Son of the living God;' but again, on account of that 'get behind me, Satan, thou art a scandal unto me; because thou savourest not the things that are of God, but the things that are of men,' (Matt. xvi. 23), their minds were distracted with doubt whether he might not be the greater, but one of the two sons of Zebedee. This much on the (reading), 'on that same day, or hour,' on which what relates to the stater happened."—*T. iii. in Matt., T. xiii. n. 14, p. 588-9.*

"What, in a previous passage, (Matt. xvi. 19), was granted to Peter alone, seems here (Matt. xviii. 18) to be shown to be granted to all who have addressed three admonitions to all sinners, in order that, if they be not listened to, they may 'bind on earth' the person condemned to be 'as a heathen and a publican,' since such a man is *bound in heaven*. But, as it was needful, even though something in

common was spoken of Peter, and of those who should thrice admonish the brethren; that Peter should have something peculiar beyond those who should thus admonish; this had been previously ordained separately respecting Peter, thus, 'I will give to thee the keys of the kingdom of the heavens,' before (it was said), 'and whatsoever ye shall bind on earth,' and what follows. And truly, if we sedulously attend to the evangelical writings, even in them we may discover,—even with regard to those things which seem common to Peter, and those who have thrice admonished the brethren,—much difference, and pre-eminence in the words spoken to Peter, beyond those spoken to in the second place. For, it is no small difference, that Peter received 'the keys' of not one heaven, but of many (heavens), and that whatsoever things he should bind on earth should be bound, not in one heaven, but in all, in comparison with the many others who bind upon the earth and loose upon the earth, in such wise that these things be bound and loosed, not in the heavens, as by Peter, but in one heaven. For they do not transcend in power, as Peter, so as to bind and loose in all the heavens. By so much as he is most eminent who (thus) binds, by so much more blessed is he that is loosed, whereas also every where throughout the heavens he is loosed."—*Ib. in Matt. T. xiii. n. 31, p. 613-14.*

"But, perhaps, thou mayest say, that such a one who offends against Peter as a brother, or against Peter, against whom 'the gates of hell prevail not,' is, as regards those offences, in the lesser number of offences; but, as regards his offences being most grievous, in that number which has no forgiveness of the offences."—*Ib. in Matt. T. xiv. n. 5, p. 620.*

"It has already been said, that James and John strove for the first place from Jesus, and begged to receive from Him 'to sit at His right hand and His

left in His kingdom,' (Matt. xx. 20); or their mother asked this for them. It has also been said further on this, that the ten others, as they also laid claim to the first places from Jesus, were filled with indignation at James and John, because they wished to seize on the place of glory nearest to Jesus before them, as if they were above the other ten. These things reasonably premised, Jesus calls to Him, either the indignant ten, or the two together with them, and teaches them the way according to which one may be great and first with God. What He said was to this effect, that the rulers of the Gentiles, or those who seem to rule over them, not content with lording it over those subject to them, and wishing to govern them with a stronger hand, even tyrannically lord it over them. But, amongst you, My familiars, let not these things be so; nor let those who have had entrusted to them any supreme authority (*ἀρχήν*) over those who believe in Me, nor let those who are accounted as having power in the Church of my Father and God, tyrannically lord it over their own brethren, or exercise violent authority over those who have fled to Me to worship God through Me. But if any one wishes to be accounted great before the Father, and as superior in comparison to his own brethren, let him minister to all over whom he wishes to be superior. And even if any one wish for the first place with Me, let him know that he will be first over no one, to whom, when it was in his power, he has not rendered service, in that moderation and praiseworthy lowliness, which both can benefit him that serves, and profit and refresh those that are under. But Luke brings into his discourse the kings and rulers of the Gentiles, dissuading him, who wishes to be the greater among the brethren, from imitating kingly power, or the desire felt by rulers for flattery; teaching us that he who is truly greater amongst us should be as the younger,

that is as a child, in simplicity and equality. But the ruler, (and I think that he thus designates him who is called in the Churches a Bishop), as one that ministers to servants. And these things does the Word of God teach us; but we, either not understanding the aim of the doctrine of Jesus in these words, or despising such precepts of the Saviour, are such as at times to exceed the pride of those that rule ill among the Gentiles, and only come short of seeking, like kings, our body-guards; and making ourselves up as formidable, and difficult of access, especially to the poor; we are such towards those who approach us, or ask anything of us, as not even are tyrants and the most cruel of rulers towards their suppliants. And one may see, in many lawfully constituted churches, and especially in those of the greater cities, the rulers of the people permitting no equality of intercourse with themselves, and this at times in regard of the noblest disciples of Jesus."—*Ib. in Matt. T. xvi. n. 3, p. 722-3.*

“ ‘The rocks were opened and rent,’ (Matt. xxvii. 51), that we may look upon the spiritual mysteries deposited in their depths. But we prove that the rocks then rent are the prophets; first, because Christ is called the ‘spiritual rock,’ and it is reasonable that all imitators of Christ be in like manner called rocks, even as they are called ‘the light of the world,’ because their Lord is Himself the light of the world; and next, because Peter himself was called *a rock* by the Lord, since to him is said, ‘Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it’ (or, him); but especially it is proved from this, that all those against whom ‘the gates of hell do not prevail,’ who have on them the work of the name *rock*, that is, apostles and prophets, are themselves rocks, and the foundations of those who are built upon them, according to that of the apostle,

‘Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone.’ (Ephes. ii. 20.)”—*Ib. Series Comm. in Matt. n. 139, p. 927.*

“The Lord Himself said, ‘All ye shall be scandalized in Me this night.’ (Matt. xxvi. 31.) Accordingly, all were scandalized, in so much that Peter also, the prince of the apostles, denied thrice.”—*Ib. in Luc. Hom. 17, p. 953.*

“Peter, upon whom the Church of Christ is built, against which ‘the gates of hell shall not prevail,’ has left one Epistle that is acknowledged.”—*T. iv. in Joann. p. 96. (Ex. Euseb. H. E. vi. 25.)*

“And if it be necessary to search the Scripture even to those things that are regarded as the least, some one may ask, why, as Peter is named first in the number of the twelve, perhaps as being more honoured than the rest, as also Judas, who, through his wretched disposition, was truly the last of all, is put at the end of all, does Jesus, when ‘He had begun to wash the feet of the disciples, and to wipe them with a towel wherewith He was girded,’ (John, xiii. 5), not begin with Peter? And to this it may be said, that, as a physician, ministering his services to many who are ill, makes a beginning of his medical assistance with those cases that are most urgent, and are suffering most, so He, when washing the filthy feet of the disciples, begins from the most filthy, and perhaps comes to Peter last, as needing least of all the washing of his feet.”—*T. iv. in Joann. Tom. 32, n. 5, p. 413-14.*

“When the chief authority as regards feeding the sheep was delivered to Peter, and upon him as on the earth the Church was founded, of no other virtue is the confession required but of love.”—*Ib. in Ep. ad Rom. L. v. n. 10, p. 568.*

“In every place *to judge* is expressed by *to teach*; for he that judges in any matter between two or

more, teaches what is just, and to refrain from injustice. So also as regards virtues, and everything good whatsoever, to judge is expressed by to teach. But here he says that the man to judge the nations is Peter, who taught the world the faith and religion of Christ; also Paul, and the other teachers in after times."—*T. vii. Expos. in Prov. c. 30, p. 247. (Ex Galland.) Migne.*

"Perhaps those who sin but rarely, and small sins only, taste death, whereas, they who practice virtue do not even taste it, but always feed on the living bread; and it would follow, that Peter, against whom 'the gates of hell prevail not,' should not taste it."—*Ib. Scholia in Luc. c. ix. p. 341.*

ST. HIPPOLYTUS, G. C. 248.—"By this spirit Peter uttered that blessed declaration, 'Thou art the Christ, the Son of the living God.' By that same spirit the rock of the Church was confirmed. (Luke, xxii. 32)."—*In S. Theophan. n. 9, Galland. ii. 494.**

* As the following piece is doubted of, it is placed in the margin: "And the apostles, who speak of God, in establishing the truth of the advent of our Lord Jesus Christ, have each of them indicated the appearing of these abominable and ruin-working men, and have openly announced their lawless deeds. First of all, Peter, the rock of the faith, whom Christ our Lord called blessed, the teacher of the Church, the first disciple, he who has the keys of the kingdom, has instructed us to this effect: 'Knowing this first, that in the last days there shall come deceitful scoffers, walking after their own lusts.' (2 Peter, iii. 3)."—*Ex Fabricio Opp. Hippol. T. ii. De fine mund. et de Antichr. n. 9.*

As none of the ecclesiastical historians or writers on the heresies, in any way confirm, if one of them, at least, does not deny, as far as I may judge, the strange statements of the writer of the "*Refutation of all Heresies*," ascribed by some to St. Hippolytus, the remarks of that work on Zephyrinus and Callistus, are not noticed.

ST. CYPRIAN, L. C. 248.—“Our Lord, whose precepts and warnings we ought to observe, determining the honour of a bishop and the ordering (rationem) of His own Church, speaks in the Gospel, and says to Peter, ‘Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, shall be loosed also in heaven.’ (Matt. xvi. 18, 19.) Thence the ordination of bishops and the ordering of the Church, runs down along the changes of times and the line of successions, so that the Church is settled upon the bishops, and every act of the Church is governed by those same prelates.”*—*Ep. 33, Lapsis. p. 89.*

* In an earlier Epistle, he thus quotes John, xxi. 17: “And since it is incumbent on us, who seem to be set on high, and, in place of a shepherd, to guard the flock; it will be said to us, as it was said to our predecessors also, who in such wise negligent had been placed on high, that we have not sought for that which was lost, and have not corrected the wandering. (Ezech. xxxiv. 4.).....And then also the Lord Himself, fulfilling what had been written in the law and the prophets, teaches, saying, ‘I am the good Shepherd, who lay down My life for My sheep,’ &c. (John, x. 11, 12). And to Simon, too, He then says thus: ‘Lovest thou Me? He answered, I do love thee. He saith to him, Feed My sheep.’ (John, xxi. 17.) We know that this saying arose out of the very circumstance of His withdrawal; and the rest of the disciples did in like manner.”—*Ep. Cler. Rom. ad Cler. Carthag. Pam. Ep. 3.*—The last sentence is capable of two interpretations, according as it is understood, of St. Peter’s martyrdom, or of his denial.

Also, Luke, xxii. 31, 32, is quoted as follows: “And assuredly what He prayed for, He prayed for on our behalf, since He was not a sinner, but bore our sins. But He so truly prayed for us, that we read in another place, the

"They now offer peace, who themselves have not peace. They promise to bring back and recall the lapsed into the Church, who have themselves receded from the Church. God is one, and Christ one, and the Church one, and the chair one, founded by the voice of the Lord upon a rock. Another altar cannot be set up, nor a new priesthood made, besides the one altar and one priesthood. Whosoever gathereth elsewhere, scattereth. It is adulterous, it is impious, it is sacrilegious, whatsoever by human madness is instituted so as to violate a divine arrangement. Far from the contagion of such men depart, and by flight *shun* their words *as a cancer* and a pestilence, the Lord forewarning, and saying, 'They are blind, leaders of the blind. But if the blind lead the blind, both shall fall into the pit.' (Matt. xv. 14)." — *Ep. 40, ad Plebem de quinque presbyt. p. 120, 121.*

"Cornelius, moreover, was made bishop (of Rome) by the judgment of God and His Christ, by the testimony of almost all the clergy, by the suffrage of the people who were present, and by the college of ancient priests and good men; at a time when no one had been made before him, when the place of Fabian, that is, when the place of Peter, and the

Lord said to Peter, 'Behold, Satan has desired that he might sift you as wheat; but I have prayed for thee, that thy faith fail not.' " — *Ep. ad Cler. et Pleb. de Deprec. Pamel. viii.*

So again, "But the Lord prayed and besought not for Himself—for what should He, the Innocent, ask for Himself—but for our sins, as Himself declares, when He says to Peter, 'Behold, Satan has desired that he might sift you as wheat; but I have prayed for thee, that thy faith fail not.' And afterwards He beseeches the Father for all, saying, 'Not for these only do I pray, but for them also who through their word shall believe in Me; that they all may be one, as Thou, Father, in Me, and I in Thee, that they also may be one in us.' " — *De Orat. Dom. Pamel. p. 160.*

rank of the sacerdotal chair, was vacant; which, having been filled by the will of God, and ratified by the consent of all of us, whosoever after that would be made Bishop, he must needs be made without; nor can he have the ordination of the Church, who holds not the unity of the Church. Whosoever he be, although greatly boasting of himself, and claiming very much for himself, he is profane, he is an alien, he is without. And, as after the first there cannot be a second, whosoever is made after one, who ought to be alone, is no longer second, but none at all."—*Ep.* 52, *ad Antonian.* p. 150-1.

"Yet He did not chide them when they withdrew, nor severely threaten them, but rather, turning to His own apostles, He said, 'Will you also go away?' (John, vi. 67); observing to wit the law, by which a man left to his own liberty, and placed to act by his own free choice, himself for himself chooses either death or salvation. Peter, however, on whom the Church had been built by the same Lord, one speaking for all, and answering with (or, in) the voice of the Church, says, 'Lord, to whom shall we go? Thou hast the words of eternal life; and we believe and have known that Thou art the Son of the living God.' (John, vi. 69, 70.) Signifying thereby, and showing, that they who have departed from the Church perish by their own fault; but that the Church which believes in Christ, and which once holds what it has known, never departs from Him at all; and that they are the Church who persevere in the house of God, but that they are not 'the plant planted by God the Father,' who, we see, are not rooted with the firmness of wheat, but are blown about like chaff by the breath of the enemy scattering them; of whom also John, in his Epistle, says, 'They went out from us, but they were not of us. For if they had been of us, they would no doubt

have remained with us.' (1 John, ii. 19).”—*Ep.* 55, *ad Cornelium*, n. 8.

“Moreover, after all this, a pseudo-bishop having been set up for themselves by heretics, they dare to sail and to carry letters from schismatics and profane persons to the chair of Peter, and the principal Church, whence the unity of the priesthood took its rise; nor do they consider that they are the same Romans, whose faith was praised in the preaching of the apostle, to whom faithlessness cannot have access.”—*Ib.* n. 18, p. 182-3.

“‘And Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life,’ &c. (John, vi. 68-70.) There speaks Peter, upon whom the Church had to be built; teaching and showing, in the name of the Church, that though a contumacious and proud multitude who will not obey, may depart, the Church departs not from Christ; and they are the Church, the people united to the priest, and the flock adhering to its own shepherd. Whence you ought to know that the Bishop is in the Church, and the Church in the Bishops; and if any one be not with the Bishop, that he is not in the Church; and that they in vain flatter themselves, who, not having peace with the priests of God, creep in, and believe that they secretly hold communion with certain persons; whereas the Church, which is Catholic and one, is not rent nor divided, but is indeed connected together, and knit by the cement of priests mutually cleaving to each other. Wherefore, brother, if you will consider the majesty of God, who ordains priests, if you will at length have respect to Christ, who, by His will, and *fiat*, and His own presence, governs both the prelates themselves, and the Church with the prelates.....if you will most fully make satisfaction to God and His Christ, whom I serve, and to whom, with pure and unstained mouth, I unceasingly, as well in persecution as in peace,

offer sacrifices, we may have some consideration of communion with you.”—*Ep. 69, ad Pupianum, p. 266.*

“There is one baptism, and one Holy Ghost, and one Church, founded by Christ the Lord upon Peter, for (or, from) an original and principle of unity.”* *Ep. 70, ad Januar. et Episc. Numid.*

“And, therefore, since there can be nothing in common to falsehood and truth, darkness and light, death and immortality, antichrist and Christ, we ought in all things to uphold the unity of the Catholic Church, nor in anything yield to the enemies of faith and truth. But a prescription is not to be formed from custom, but we must prevail by reason. For neither did Peter, whom the Lord chose (as) first, and upon whom He built the Church, when Paul afterwards disputed with him about circumcision, claim anything to himself insolently, or assume anything arrogantly, so as to say that he held the primacy, and that he ought rather to be obeyed by those newly come and after him. Nor did he despise Paul, because he had been previously a persecutor of the Church, but he admitted the counsel of truth, and readily assented to the legitimate reasons which Paul maintained, giving us thereby an example of concord and patience, that we should not pertinaciously love what is our own, but should rather account as our own the things which are at times usefully and beneficially suggested by our brethren and colleagues, if true and lawful.”—*Ep. 71, ad Quintum.*

“But it is manifest, where and by whom remission of sins can be given, that, namely, which is given in baptism. For to Peter first, on whom He built the Church, and from whom He instituted and

* Origine unitatis et ratione.

showed that unity should spring, the Lord gave that power, that 'whatsoever he should loose on earth, should be loosed in heaven.' And, after the resurrection also, He speaks to the apostles, saying, 'As the Father sent Me, even so I send you. When He had said this, He breathed upon them, and said, Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.' (John, xx. 21-23.) Whence we learn that they only, who are set over the Church, and are appointed by the law of the Gospel, and the ordinance of the Lord, may lawfully baptize and give remission of sins."—*Ep. 73, ad Jubaian. p. 280.*

"Our Lord cries out, 'If any man thirst, let him come and drink of the rivers of living water that have flowed from his belly.' (John, vii. 37, 38.) Whither shall he come who thirsteth? to heretics, where is no fountain or river of living water, or to the Church, which is one, and was by the voice of the Lord founded upon one, who also received the keys thereof? She it is that alone holds and possesses the whole power of her Spouse and Lord."—*Ib. p. 281.*

"Peter also, to whom the Lord commends His sheep to be fed and guarded, on whom He laid and founded the Church, says that 'gold and silver he has none,' but declares himself rich in Christ's grace."—*De Habit. Virg. p. 356-7.*

"Peter likewise, on whom the Church was founded by the good pleasure of the Lord, lays it down in his Epistle, &c."—*De Bono Patient. p. 494.*

"To the seven children there is evidently conjoined also their mother, their origin and root; which afterwards bare seven Churches, herself having been founded first and alone, by the voice of

the Lord, upon Peter.”*—*De Exhortat. Martyr. p.* 522-3.

“If any one will consider and examine these things, there is no need of lengthened proof and arguments. There is easy proof for faith in a short summary of the truth. The Lord says to Peter, ‘I say to thee,’ saith He, ‘that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it; and to thee I will give the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound also in heaven; and whatsoever thou shalt loose upon earth, shall be loosed also in heaven.’ (Matt. xvi. 18, 19.) And to him again, after His resurrection, He says, ‘Feed My sheep.’ Upon him being one He builds His Church, and to him commends the sheep to be fed. And although to all the apostles, after His resurrection, He gives an equal power, and says, ‘As the Father sent Me, even so send I you, receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven, and whose sins you shall retain, they are retained,’ (John, xx. 21); yet, in order to manifest unity, He constituted one chair, and by His own authority disposed the origin of that same unity as beginning from one. Certainly the other apostles also were what Peter was, endowed with an equal fellowship, both of honour and power, but the beginning proceeds from unity, and primacy is given to Peter, that the Church of Christ may be set forth as one, and the chair as one. And they all are shepherds, and the flock is shown to be one, such as to be fed by all the apostles with unanimous agreement, that the Church of Christ may be manifested as one. Which one Church also, in the Canticle of

* Fell *petram*; but the Bened. Ed. after Baluze, *Petrum*. See Baluze in loco, p. 668, note, Migne's edition.

Canticles, does the Holy Spirit design and name in the person of the Lord, "One is My dove, My perfect one, the only one of her mother, the chosen of her that bare her." (vi. 9.) He who holds not this unity of the Church, does he think that he holds the faith? He who strives against and resists the Church, who deserts the chair of Peter upon whom the Church was founded, does he feel confident that he is in the Church?"—*De Unitate*, p. 397.*

FIRMILIAN, G. C. 257.—"But how great his (Stephen's) error, how exceeding his blindness, who says remission of sins can be given in the synagogues of heretics, and abides not on the foundation of the one Church, which was once firmly established by Christ on a rock, may hence be understood, that to Peter alone Christ said, 'Whatsoever thou shalt bind

* The above represents the Benedictine text, as reprinted by Migne: what follows is according to Fell, Baluze, and others. "The Lord saith to Peter: 'I say unto thee,' saith He, 'that thou art Peter, and upon this rock,' &c. (*Matt.* xvi. 18, 19.) To him, again, after His Resurrection, He says, 'Feed My sheep.' Upon him, being one, He builds His Church; and though He gives to all the Apostles an equal power, and says, 'As the Father sent Me, even so I send you, receive ye the Holy Ghost; whosoever sins ye remit,' &c.; yet, in order to manifest unity, He has, by His own authority, so placed the source of the same unity as to begin from one. Certainly the other Apostles were what Peter was, endued with an equal fellowship both of honour and power; but a commencement is made from unity, that the Church may be set before us as one; which one Church, in the Song of Songs, doth the Holy Spirit design and name in the Person of our Lord, 'My dove, My spotless one, is but one; she is the only one of her mother, elect of her that bore her.' He who holds not the unity of the Church, does he think that he holds the faith? He who strives against and resists the Church, is he assured that he is in the Church?"—*Oxford Trans.*

on earth, shall be bound also in heaven ; and whatsoever thou shalt loose on earth shall be loosed also in heaven ;' again, in the Gospel, when Christ breathed on the apostles only, saying, ' Receive ye the Holy Ghost ; whosoever sins you shall forgive, they shall be forgiven them ; and whosoever sins you shall retain, they shall be retained.' The power, therefore, of forgiving sins, was given to the apostles, and to the Churches, which they, sent forth by Christ, established, and to the bishops who, by vicarious ordination, succeeded to them....And here, in this matter, I am justly indignant at this so open and manifest folly in Stephen, that he who so boasts of the place of his episcopate, and contends that he holds the succession of Peter, upon whom the foundations of the Church were laid, introduces many other *rocks*, and sets up the new buildings of many Churches, in that by his authority he maintains that there is baptism amongst them....Nor does he perceive that he who thus betrays and abandons unity, casts into the shade, and, in a manner effaces, the truth of the Christian *rock*. Stephen, who proclaims that he occupies by succession the chair of Peter, is roused by no zeal against heretics."—*Inter. Ep. Cypr. Ep.* 75, *p.* 308.

ANONYMOUS. L. C. 254.—" (The multitudes answered Him), ' We have heard out of the Law, that Christ abideth for ever, and how sayest thou, The Son of Man must be lifted up ?' (John, xii. 34.) Now, this same was the preconceived opinion of the disciples* also regarding Christ ; even Peter him-

* So, in the same work, the author of which is not known : " We do not apprehend that Peter in the Gospel suffered this alone, but all the disciples, to whom, though already baptized, the Lord afterwards says that ' all you shall be scandalized in Me' (*Mark* xiv. 27) : all of whom, as we observe,

self, the leader and prince of the apostles, bursting forth into this very expression of his own unbelief. For when, together with the rest, he had been asked what he thought of Him, that is, whom he thought Him to be, and first had confessed the truth, saying, that He was 'the Christ, the Son of the living God,' and was therefore pronounced *blessed*, because he had attained to this, not by *the flesh*, but by the revelation of the heavenly Father, yet that same true confessor of Christ,.....a few days after, began to rebuke Him, saying, 'Lord, be propitious to Thyself; this shall not be.' (Matt. xvi. 22)."—*Auctor. de Rebaptism. n. 10, Galland. ii. p. 366.*

ST. ARCHELAUS, G. C. 278.—"The apostle Peter, the most eminent of all the disciples, was able to acknowledge Him on that occasion, when all were putting forth the several opinions which they entertained respecting Him; for he said, 'Thou art the Christ, the Son of the living God,' (Matt. xvi. 16); and immediately He names him *blessed*, saying, 'For my heavenly Father hath revealed it to thee.'Peter, on a certain occasion, subsequent to the time of his receiving that declaration of blessedness from Him, said to Jesus, 'Be it far from Thee, Lord. This shall not be unto Thee.' (Matt. xvi. 22.) This he said after Jesus had announced to him that the

having amended their faith, were baptized after the Lord's Resurrection with the Holy Spirit."—*Ib. n. 6. p. 365.* Another anonymous treatise of the same date says: "Whom of those who had failed or denied Him while He was still with them, did our Lord deny? Even Peter, whom He had previously foretold as about to deny Him, when he had denied Him, He did not deny, but sustained; and He Himself soothes him when subsequently bitterly bewailing his denial."—*Tract. ad Novatian. de lapsis, n. 8, p. 373, Galland. iii.*

Son of Man must go up to Jerusalem, and be killed, and rise again the third day. (Matt. xvi. 21.) And, in answer then to Peter, He said, 'Go behind Me, Satan, because thou savourest not the things that are of God, but the things that are of men.' (Matt. xvi. 23.).....Tell me, then, why it is, that when the devils confessed Him, and said, 'We know Thee, who Thou art, the Holy God,' (Luke, iv. 34), He rebuked them, and commanded them to be silent. Why, if He does indeed take pleasure in the testimonies of those who confess Him, did He not recompense them also with benedictions, as He did Peter when giving utterance to the truth? But if that would be an absurdity, it remains that we must understand the words spoken, in accordance with the place, the time, the persons, the subjects and the due consideration of the circumstances."*—*Disput. cum Manete*, n. 47, 48, *Galland.* iii. p. 602.

ST. PETER OF ALEXANDRIA, G. C. 306.—"Peter, who was adjudged above the apostles, having been often arrested, imprisoned, and ignominiously treated, at last was crucified at Rome."—*Canon 9, Galland.* iv. p. 98.

EUSEBIUS OF CÆSAREA, G. C. 325.—"Peter, that coryphæus, having first founded the Church at Antioch, went away to Rome preaching the Gospel; and he also, after the Church in Antioch, presided over that of Rome until his death."—*T. i. Chron. ad ann. 44, (Sync.), p. 539-40, Ed. Migne.*†

* Pro accidentium salute: accedentium? and the supreme good of those who drew nigh to Him.

† "Peter the apostle, when he had first founded the Church at Antioch, is sent to Rome, and there, preaching the Gospel, continued Bishop of that city for twenty-five years."—*St. Jerome's translation.*

“Under the reign of Claudius, the most benign and gracious Providence of God leads, as it were, by the hand to Rome, that powerful and great one, him, who on account of his excellence, took the lead of all the rest, Peter, against that sad destroyer of the human race, (Simon Magus). He, like a noble general of God, fortified with divine arms, brought the precious merchandize of intellectual light from the east to those in the west.”—*T. ii. H. E. ii. 14, p. 52.*

“Peter, on whom is built Christ's Church, against which (Church) the gates of hell shall not prevail, has left one Epistle that is acknowledged.”—*Ib. H. E. vi. 25, p. 26.**

“The Saviour prophecied that His doctrine would be preached over the whole world, wherever man was, as a testimony to all nations; and, by a divine foreknowledge predicted that the Church, too, which, during the years of His sojourning amongst men, was not seen nor established, should be invincible, incapable of being overthrown, and never to be overcome by death; but should, according to His declaration, stand and continue immoveable, as being, by His power, firmly established and embedded on a *rock* that could not be moved, nor broken. Better than all reasoning, with good cause should the accomplishment of this prophecy put to silence the unbridled tongues of all who, unchecked by shame, are ever ready to give proof of their audacity. For the fame of His Gospel has filled every country which the sun illumines. Nor has it in any way yielded to its enemies, or even to the gates of death; and this because of that word which He uttered, ‘I will build My Church upon a rock, and

* This passage is a quotation, by Eusebius, from Origen's Commentaries on St. John.

the gates of hell shall not prevail against it.'"—*T.* iii. *Prep. Ev.* i. 3, p. 7. *Cf. in Ps.* 16, p. 174-5; *Ps.* 44, p. 402; *Ps.* 52, p. 456; *Ps.* 67, p. 694; *Ps.* 71; *Ps.* 86; *Ps.* 90; *Ps.* 92; *in Isai.* c. 28; *De Theophan.* n. 6, p. 642.

Contrasting Christ and Moses, he says, "In addition to all this, Moses changed the name to Jesus, and so in like manner did the Saviour change that of Simon to Peter."—*T.* iv. *Demons. Evang. L.* iii. 2, p. 93; *Cf. Ib.* p. 195; & *T.* v. *Ps.* 71, p. 811.

"Matthew, when an apostle, did not pass from his former method of livelihood to one more holy, but is amongst those employed as publicans and in farming the taxes. Not one of the Evangelists published this. Not John, his fellow apostle, nor Luke, nor Mark, but Matthew stigmatises his own life, and is his own accuser. Listen how plainly he makes mention of his own name, in the Gospel that he wrote, speaking thus: 'And when Jesus passed on from thence, He saw a man sitting in the custom-house, Matthew by name, and He said to him, Follow Me. And he arose and followed Him. And it came to pass, as He was sitting in the house, many publicans and sinners sat down with Jesus and His disciples.' (Matt. ix. 9, 10.) And again, farther on, when he is setting down a list of the disciples, he adds to his own name that of *the publican*. For he says, 'The names of the twelve apostles are these; the first Simon, who is called Peter, and Andrew his brother, James, the son of Zebedee, and John his brother; Philip and Bartholomew, Thomas and Matthew, the publican.' (Matt. x. 2, 3.) Thus, then does Matthew, by an excess of fairness, manifest his love of truth, as regards his own habits, and call himself *a publican*; not concealing his former manner of life. And he gives his own name after that of his comrade. For though coupled with Thomas; Peter with Andrew; James with John;

and Philip with Bartholomew; he places Thomas before himself, honouring his fellow apostle as his superior, though the other evangelists do the very contrary. Hearken then to Luke, how, when he mentions Matthew, he does not call him a publican; nor place him after Thomas; but knowing him the superior, he names him first, and brings in Thomas second, as Mark also has done. These are his words: 'And when day was come, He called unto Him His disciples, and He chose twelve of them, whom also He named apostles; Simon, whom also He surnamed Peter, and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas.' (Luke, vi. 13, 15.) Thus, therefore, Luke honoured Matthew, according as those who from the beginning had been eye-witnesses and ministers of the word had handed down to him. And you will find John acting in the same manner as Matthew. And Peter, through excess of reverence, did not think it became him to write a Gospel; but Mark, having become his familiar and disciple, is said to have commemorated the discourses of Peter concerning the actions of Jesus. This Mark, having come to that part of the history, where Jesus having asked whom men say that He is, and what opinion His own disciples also had concerning Him, and Peter had answered as regards the Christ, he writes as if Jesus had made no answer, nor said anything to him (Peter), but only that He warned them to tell no one concerning Him. For Mark was not present at the discourse uttered by Jesus; and neither did Peter think it fitting to produce, by his own testimony, the things said to, and concerning, himself, by Jesus. But what was said to him, Matthew makes known in these words: 'But whom do you say that I am? Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answering, said to him; Blessed art thou

Simon Barjona, because flesh and blood hath not revealed it to thee, but My Father who is in heaven. And I say to thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, shall be bound also in heaven, and whatsoever thou shalt loose upon earth, shall be loosed also in heaven.' Such great things having been said to Peter, Mark mentions nothing of them; neither did Peter name them in his discourses. See what he says, when Jesus had put that question, Peter answering, said to Him, 'Thou art the Christ. And He strictly charged them that they should not tell any man of Him.' (Mark, viii. 29, 30.) Probably, therefore, Peter thought it right to pass these things in silence, and Mark consequently omits them; but, as regards his denial, he published it to all men."—*T. iv. Demons. Evang. iii. 4, p. 119-22.*

"He that was preferred before all of them, His apostle and disciple Peter, without torments or threats from a ruler, thrice abjured Him."—*Ib. p. 123.*

"The fervour of Peter was always great, so that he only amongst the apostles said to the Saviour, 'Even though I should die with Thee, I will not deny Thee,' (Matt. xxvi. 35); and again, he alone determined to walk upon the waters; and alone answered and said, 'Thou art the Christ, the Son of the living God,' (Matt. xvi. 16); and therefore he alone of the disciples hears, 'Blessed art thou Simon Barjona,' (17). Hence also he first dares enter into the sepulchre, having gone thither with that other disciple 'whom Jesus loved,' as John says. But having learnt from Magdalene that the body of the Lord had been removed from the monument, he went away with that other disciple.....But still

wondering within himself at what had taken place, and as his zeal was great, he also showed greater zeal than them all, hurrying and running from place to place, and everywhere seeing the Saviour with the opened eyes of his soul, and looking for Him everywhere, he failed not of his expectation, but was found worthy of having Him manifested to him. Of this the Evangelist Luke is a witness, who later on says that 'the Lord had risen truly, and had appeared to Simon.' With this concurs the testimony of the sacred apostle, who writes thus to the Corinthians: 'He was seen by Cephas, and after that by the eleven.' (1 Cor. xv. 5.) Cephas is the same as Simon and Peter, to whom also the Saviour appears, alone to him alone, before than to the eleven; his zeal for Him had gone beyond that of all."—*T. iv. Quæst. ad Marin, n. 4, p. 990, Migne.*

" 'He became a stranger to these his brethren,' (Ps. lxxviii. 9), at the time of the above-named Passion, when all His disciples leaving Him fled; and he, the head (Coryphæus) of the apostles, Peter, denied Him thrice."—*T. v. Comm. in Ps. 68. 9. p. 737.*

"When Judas gave place to him (Satan), he entered within his heart, he stole, he betrayed. Peter became to him *a rock*, for he inflicted a wound rather than received one."—*T. vi. De Incorpor. et Invis. Deo, p. 1122.*

"Peter was thought worthy to receive a revelation from the Father, to see Him whom he saw not, and to recognize Him who was concealed. A truly blessed rock also, in which we too are placed."—*Ib. In Matt. x. 34, (Ex Sirmond.) p. 1175-6.*

"Peter, instead of oaths and denials, was made the preacher of the world. For the sight (of Christ risen) made him a most firm rock, in such wise that both the Church was built on him, and he became a

martyr of Christ.”—*Ib. de Oper. bon. Ex. Ep. ii. ad Corin. p. 1195.**

JUVENEUS, L. C. 326.—“Christ asks the opinion of His disciples, and the steadfast Peter says, ‘Thou art the Christ, the Son of the Holy.’ Then the Lord thus answered Peter, ‘Thou shalt be blessed.’ Thou supportest the name of Peter with worthy fortitude, and upon this mass, and upon the strength of this rock I will place My building that shall endure for ever with everlasting walls.”—*Hist. Evang. in Matt. xvi. L. iii. Galland. iv. 618.*

ST. ANTHONY, G. C. 330.—“Peter, the prince of the apostles, also teaches us the usefulness of solitude; for, when alone, he saw the heavens opened.”—*Ep. 17, Gall. iv. 687.*

ST. JAMES OF NISIBIS, G. C. 340.—“Faith is composed and compacted of many things. It is like a building, because it is constructed and completed in much hope. You are not ignorant that large stones are placed in the foundations of a building, and then all that is built thereon has the stones joined together, and so raised till the completion of the work. So, of all our faith, our Lord Jesus Christ is the firm and true foundation; and upon this rock our faith is established. Therefore, when any one has come to the faith, he is set upon a firm rock, which is our Lord Jesus Christ. And, in calling Christ a rock, I say nothing of my own, for the

* Earlier in Vol. vi. *De Theoph. p. 627*, he gives an account of the Churches founded by Peter; and *Ib. C. Marcell. p. 736*, he blames Marcellus for not applying the term “Satan” to Peter, but to the devil.

prophets have before called Him a rock...And our Lord, the bestower of life, to all those who come to Him to be healed, said, 'Be it done to thee according to thy faith.' Thus, when the blind man came to Jesus, He says to him, 'Dost thou believe that I can cure thee?' And he answered, 'Yea, Lord, I believe.' (Matt. ix. 28.)...And Simon, who was called a rock, was deservedly called a rock because of his faith."—*Serm. 1 de Fide, n. i. 13, Galland. v. p. ix.*

"And Simon, the head of the apostles, who denied Christ, saying, 'I saw Him not,' and cursed and swore that 'he knew Him not,' as soon as he offered unto God contrition and penitence, and washed his sins in the tears of his sorrow, our Lord received him, and made him the foundation, and called him a rock, of the building of His Church."—*Ib. Serm. vii. de Pœnitent. n. 6, p. lvii.*

"And He chose and taught disciples, eminent for virtue, and delivered all the flocks into their hands. He said to Simon Peter, 'Feed My flocks, both My lambs and My sheep.' And Simon fed them, and accomplished his time, and delivered to you those flocks, and departed. Feed them you also, and lead them well."—*Ib. Serm. x. de Pastoribus, p. lxxv.*

"Josue arranged and set stones as a testimony to Israel; and Jesus, our Saviour, called Simon the rock of faith, and placed him as a faithful testimony amongst the Gentiles."—*Ib. Serm. xi. p. lxxxiv.*

ST. ORSIESIUS, G. C. 345.—"After the resurrection He appears to the apostles alone, and said to Peter, 'Simon, son of John, lovest thou Me more than these? He saith to Him, Yea, Lord, Thou knowest that I love Thee.' He saith to him, 'Feed My Lambs,' &c. (John, xxi. 15-18). Three times did He command him to 'feed the sheep,' and in him has enjoined this office on us all, diligently to

feed the sheep of the Lord.”—*Doctr. de Instit. Monach. n. 17, p. 42, Galland. v.*

ST. SERAPION, G. C. 347.—“What says he as to Peter and Thomas? He was once a fisherman, and was evil, for he was not sinless, for he was a man. And being called, he abandoned his nets and fishes; and, having left all, followed that he might have Jesus only. Having abandoned the former things, he failed not of his desire, but found what he sought, and advanced to so high a condition as to hear, ‘Thou art Simon, the son of Jonas, thou shalt be called Cephas, which is interpreted, Peter;’ as to hear, ‘To thee, Peter, I will give the keys of the kingdom of heaven;’ as to have the testimony, ‘Flesh and blood has not revealed this to thee, but My Father who is in heaven.’ Later he fell at a foolish word, and having proceeded to reproof, and not flying from it, he heard, ‘Get behind Me, Satan, thou art a scandal unto Me, because thou savourest not the things that are of God, but the things that are of men.’ A little before he had received the ‘keys of heaven,’ the Father spoke in him, he was *Peter*, instead of Simon; but, instead of duty, he chose the language of reproof.”—*Adv. Manich. p. 59, 60, Galland. v.*

ST. HILARY OF POITIERS. L. C. 356.—“On an occasion that the only-begotten Son of God spoke to His disciples certain things concerning His Passion, and Peter expressed his abhorrence, as if this were unworthy of the Son of God, He took up Peter, to whom He had before given ‘the keys of the kingdom of heaven;’ upon whom He was about ‘to build the church’ against which ‘the gates of hell should not in any way prevail;’ who, ‘whatsoever he should bind or loose on earth,’ that should abide ‘bound or loosed in heaven.’—This same

Peter, then, when expressing his abhorrence in such reproachful terms of this sacrament of His Passion, He took up with 'Go behind Me, Satan, thou art a scandal to Me.' For it was with Him so sacred a thing to suffer for the salvation of the human race, as thus to designate with the reproachful name Satan, Peter, the first confessor of the Son of God, the foundation of the Church, the door-keeper of the heavenly kingdom, and in his judgment on earth a judge of heaven."—*T. i. Tr. in Ps. 131, n. 4, p. 502-3. Cf. In Ps. 138, n. 6. Ed. Migne.*

"The fear, excited in the apostles by the lowliness of the Passion, so that even the firm rock upon which the Church was to be built, trembled,—after the death and resurrection of the Lord,—ceased."—*Ib. in Ps. 141, n. 8, p. 603.*

"For Peter believed the first, and is the prince of the apostleship."—*Ib. in Matt. vii. 6, p. 701.*

"And this is to be considered in Peter, that he surpassed the rest in faith; for, the rest being ignorant, he first answered, 'Thou art the Son of the living God.' First, whilst he thinks it an evil, he abhors the Passion; first he protested that he would die, and not deny; first he forbids his feet to be washed. He also drew out the sword against those who were arresting the Lord."—*In Matt. xiv. 17, p. 743. See for more Ib. n. 15, 18.*

Having explained from St. Matthew xvi., how St. Peter was the first to know and proclaim Christ the Son of the living God, he continues: "And in truth Peter's confession obtained a worthy recompense, because he had seen in man the Son of God. Blessed is he that was praised, as having both penetrated and seen beyond the ken of human eyes; not looking upon that which was of flesh and blood, but beholding, by the revelation of the heavenly Father, the Son of God, and was judged worthy to be the first to acknowledge what was in the Christ

of God. O in thy designation by a new name, happy foundation of the Church, and the rock worthy of the building up of that which was to dissolve the infernal laws, and the gates of hell, and all the bars of death. O blessed keeper of the gate of heaven, to whose disposal are delivered the keys of the entrance into eternity; whose judgment on earth is an authority prejudged in heaven; so that the things which are either loosed or bound on earth, acquire in heaven also a like state of settlement."—*Ib. in Matt. xvi. 7. p. 749-50.*

"After, therefore, the open teaching of His Passion, the devil taking the opportunity,—for he had departed from Him for a time,—(Luke iv. 13), as it seemed incredible enough to the apostles, that He, in whom was God, should be capable of that Passion, seizing this occasion of human infidelity, he insinuated into Peter an inclination towards this opinion. At length he so abhorred the Passion, as to say, 'Be it far from Thee,' (*absit*), in which word is contained an abhorrence of things that are detested. But the Lord, knowing the instigation of the art of the devil, says to Peter, 'Get behind Me,' that is, that he was to follow Him in the example of His Passion. Then, turning upon him by whom the opinion had been suggested, He added, 'Satan, thou art a scandal to me.' For it is not congruous to think that the name Satan, and the reproof of scandal, are to be referred to Peter, after the so great praises of blessedness and power vouchsafed."—*Ib. in Matt. xvi. 10, p. 750-1.*

After quoting various texts of scripture against those who denied the divinity of Christ, he concludes: "This, therefore, is the one immoveable foundation; this the one happy rock confessed by the mouth of Peter, 'Thou art the Son of the living God.'"—*T. ii. De Trinit. ii. 23, p. 40.*

Stating the impossibility of his adopting the

Arian novelties, he says, "Into what, I pray, a gulf from which there is no return hast Thou plunged me! For these things have I thus learned; thus have I believed; and thus do I hold with the faith of a settled mind; that I am neither able, nor am I willing, to believe otherwise. Why hast Thou deceived me, me miserable, concerning Thyself?" (He then proceeds to cite the belief of various inspired men, both of the Old and New Testament, as the cause of his not agreeing with the Arians, and amongst the rest,) "My ruin is from John, who, from his familiarity with the Lord, was worthy of the revelation of the heavenly mysteries; and from blessed Simon, after the confession of the mystery, (sacramentum), underlying the building of the Church, and receiving the keys of the kingdom of heaven...By these have I been taught what I hold; with this incurably imbued. And do Thou, Almighty God, forgive me, that in this I cannot mend, and in this I can die. This age of ours has brought forth these most impious, so I think them, teachers, too late for me."—*Ib. De Trinit.* vi. 20, p. 146-7.

"Things so great and so peculiar to God, had you,—O blessed and holy men, and who for the merit of your faith had assigned to you 'the keys of the kingdom of heaven,' and obtained the right of 'binding and loosing in heaven and in earth,'—seen done by our Lord Jesus Christ, the Son of God."—*Ib. L.* vi. 33, p. 157.

"And the Father, by saying, 'This is My Son,' (Matt. xvii. 5), revealed to Peter to say, 'Thou art the Son of God;' because in that it is said, 'This is,' there is the discovery of one that reveals; whilst in that this answer is given, 'Thou art,' there is the acknowledgment of one that confesses. Upon this rock, then, of the confession, is the building of the Church; through this faith are 'the gates of hell' unavailing against her. This faith has 'the keys of

the kingdom of heaven.' This faith, 'whatsoever it binds or looses on earth, is bound and loosed in heaven.'.....O the impious phrenzy of a miserable madness, that understands not the martyr of a blessed old age and faith, and that martyr (witness) Peter, whom the Father was besought that his 'faith might not fail' in temptation; who, at the reiterated profession of love towards God required of him, grieved that he was being tried by that triple interrogation as if one that was doubtful and uncertain; and who also, after the triple purification of his temptation and infirmities, merited to hear thrice from the Lord, 'Feed My sheep;' who, in the silence of all the apostles, recognizing the Son of God by the revelation of the Father, beyond the measure of human infirmity, merited a supereminent glory by the confession of his faith. This is the revelation of the Father, this is the foundation of the Church, this the security of eternity. Hence it has the keys of the kingdom of heaven; hence its judgments on earth are judgments in heaven."—*Ib. De Trinit. vi. 36, 37, p. 160-1.**

* 1. If it be thought that St. Hilary, in the text, clearly makes St. Peter's confession *the rock*, it will at the same time have to be remembered that, so far as our evidence goes, he is the first to introduce this application of the text during more than three hundred and fifty years.

2. When the Arian controversy arose, the confession of faith made by Peter, that Jesus was *the Christ, the Son of the Living God*, could not fail to draw special attention; inasmuch as that confession was declared to be by revelation from the Father, was approved of by the Son, caused Peter to be proclaimed blessed, was the occasion of the fulfilment of Christ's promise or prediction that he should be Cephas, or the Rock, of his having the keys, with authority to bind and loose in heaven and on earth. Accordingly, the confession of the Divinity of Christ, by a not unnatural application, or accommodation of the text, was asserted to be the rock or

ST. ZENO. L. C. 362.—“For Jesus of Nave presented an image of Christ, who is, both by deeds and name, known to be the Saviour of all; for He,

foundation of the Church; and, as a necessary consequence, the Arians, by denying that Divinity, were represented and denounced as attempting to overthrow and utterly subvert that foundation. The cause, that is, is put for the effect, or, more justly, the cause and effect are combined, and Peter, as well as Peter's confession, is the rock of the Church. Peter is still the rock; but his confession, which could not, except mentally, be separated from him, becomes, in a secondary sense, also the rock.

3. This application, then, is novel, secondary, and the result of the controversy of the time, and, further, in St. Hilary's mind does not interfere with, much less exclude, the older, and hitherto sole interpretation, that Peter was the rock. For the use of the general reader, it may not be out of place, in this note, in which we have seen how a great heresy of the day gives birth to a new application of the text, to consider, as briefly as possible, in what way other controversies may have acted in the same direction.

Thus *Montanism* began about the year 170. Montanus was not only a prophet, but the promised Paraclete. As usual, Montanism soon broke up into parties, with various modifications of the parent system. But they all seem to have denied the power of the Church to bind and to loose, and to forgive sins; or, in the more moderate form adopted by the Novatians, to forgive the more grievous sins, such as apostacy, and later, this principle seems to have been extended to all the graver sins. In what way the original system was defended, or opposed, we have but little evidence to show, as but few records have come down to us, beyond a few fragments preserved by Eusebius, which are evidence indeed of a wide-spread and active opposition, both by individuals and councils, but which, after all, are too meagre to throw much light on the detailed history of the heresy. Tertullian, however, became a Montanist, and defended the system with all the powers of his subtle intellect. From him, then, we learn something of the method adopted to evade the force of some of the texts of Scripture with which we are concerned. According to him, as may be seen in the

in that He was also called 'a rock,' rightly made 'knives of stone,' (Jos. v. 2); whence also not without reason did He impose the name Peter

extract given from his Montanist treatise *de Pudicitia*, the power of the keys, &c., was peculiar and *personal* to Peter, and so also was the power of binding and loosing special and restricted to him and to the Apostles. Being *personal*, those powers ceased with those who received them. Further, he invented an ingenious interpretation, which was meant to shew how the promise of Christ was fulfilled and terminated in Peter,—an interpretation which need not be repeated here, though it is one which has found much favour with some modern writers.

Though no answer to Tertullian has come down to us, we see, from the very passage referred to, what was the received interpretation and belief of the time, as well as what was the practice of the Church, which continued when Tertullian and Montanism had passed away.

As regards the course pursued with the *Novatians*, which, as we have said, was in some respects but an offshoot of Montanism, we have abundant evidence. Take only St. Cyprian, St. Pacian, and St. Ambrose. From them we find that the Novatians were denied, so long as they remained in their errors, to have any abiding-place, or real share, in the unity of the Church. The authors and originators of their system were well known; and whatever their position in the episcopate, they had no predecessors holding their views before a certain date. They held not with Peter, or Peter's Chair, and so held not with the Church, and had no real authority in it. The powers of the keys and of binding and loosing, bestowed on Peter and the Apostles, were not like their miraculous gifts, which were given as evidences of their mission, and of the truths which they taught, but were, like baptism, the Episcopacy itself, the Holy Eucharist, and the like, to continue, as they had continued, and were believed by the Novatians themselves to remain, in the Church; and the denial of the powers of the keys and of binding and loosing ought, logically and in consistency, to draw with it the denial of the whole sacramental system, the form and government of the Church, nay, and the very existence of the Church itself: not to mention the folly of admitting the

on Simon, on whom He built His Church."—*Tract.* 13, *de Circumcis.* 8, *Galland.* v. 127.

power of the keys as to slighter and denying it as to graver sins.

We will give one more example, that of the *Donatists*. They had separated, about the year 311, from Cæcilianus, Bishop of Carthage, under the plea that he had been consecrated by a bishop who had betrayed the Sacred Books in the time of the Dioclesian persecution. At first it seemed little more than a personal quarrel, on a mere point of discipline, but it soon ran the usual course of schism, and rapidly degenerated into heresy. It became a principle with them that, to hold communion with one who is guilty, is to become a partaker of the guilt; and as the Catholic world communicated with Cæcilianus, to them the Catholic world became corrupt and lost, until they ended by rebaptizing all who had not been baptized by their party, maintaining that baptism out of the Church which was theirs, was absolutely null and void. Thus the efficacy of the Sacraments was made to depend on the holiness of the minister.

Amongst other answers, St. Augustin invented or propounded the following theory. That when the keys and the power of binding and loosing were given to Peter, they were not given to him as Peter, but as the representative of the Church; that Peter represented the whole Church (*Ep.* 53); or that he represented the body of the good in the Church, as Judas the body of the bad (*Tr.* 50, *in Joann.*); but sometimes the good and the bad, the strong and the weak together, (*Serm.* 76.) Peter, further, represents the Unity of the Church (*Tr.* 118, *in Joann.*; *Serm.* 76.); or, again, both the Unity and the Universality of the Church (*Serm.* 295; *Cont. Ep. Fundam.*); and he alone, because of 'the primacy of his apostolate' (*Tr.* 124, *in Joann.*), or the 'primacy amongst the disciples,' (*In Ps.* 108.) Thus Peter, because of his primacy, was the representative of the One, Catholic Church; but, though he doubted when walking on the waters, sinned by cutting off the ear of Malchus; and above all by his conduct at the Passion, when he cursed and swore and thrice denied Christ, (*de Agone Christ.* n. 32.) still he had the primacy over all, was not abandoned by his fellow apostles, and was still the figurative embodiment of Christ's Church

ST. ATHANASIUS. G. C. 362.—“‘He is on my right hand.’ (Ps. xv. 8.) He manifestly reproves the stupidity of the Jews, for the chief (Coryphæus)

on earth. These premises granted, the system of the Donatists was utterly untenable. The efficacy of the sacraments could not possibly depend on the sanctity of the minister, when the chief and the primate of the Church had fallen so grievously, and yet retained his prerogatives, and was acknowledged by his compeers.

Peter, then, in St. Augustin's view, represented the Church, and this because of his primacy. He had the primacy amongst all; a primacy amongst the apostles; a primacy in the whole Church. The power of each of the other apostles was very extensive, but it was limited; inasmuch as no one of the other apostles had any power or jurisdiction over any of the rest. But Peter's primacy extended over all; over all the apostles, and over all the Church. Whatever other Fathers may have said, as to one being chosen as a ‘principle of unity;’ of a ‘head being constituted to do away with the occasion of schism;’ of ‘the Church being in the Bishop,’ all this, at least, is involved in St. Augustin's view; for Peter is not only a principle of unity, but the representative of Unity itself, of Catholicity itself, of the one Catholic Church, and the whole Church is in its chief bishop.

And as whatever the form, organization and ordering of the Church, when it came out of the hands of Christ, the same must continue, or the whole system of apostolical succession, and the grounds on which the Episcopacy, the divine commission to teach and to administer the sacraments, are at once subverted, it naturally follows that there must always have been, and must always be, one, and he the successor of Peter, of whom the same must be predicated as is predicated of Peter, that, in virtue of his primacy, he is the representative of Unity and Catholicity, or, in other words, of the Church.

So that, if, probably, from his unacquaintance with Hebrew, or with Syro-Chaldaic, the language spoken by our Saviour, he puts forward an interpretation, or, to speak more accurately, leaves it to the reader, to retain the old interpretation, which was at first also his own, or to adopt the new one suggested, and eventually adhered to, by himself, that not

Peter, in the Acts, has referred these words to Christ."—*In Ps. xv. 8, T. iii. p. 106, Migne.*

"In Thy saints, who in every age have been well pleasing to Thee, is truly Thy faith; for Thou hast founded the world on Thy faith, and the gates of hell shall not prevail against it."—*Ib. in Ps. 118, p. 1191. Migne.*

Commenting on St. Matt. vii. 1, 'Judge not, that you be not judged;' he gives the examples of judgments by Moses, (Numb. xv. 35); by Josue, (vii. 25); by Phinees, (Numb. xxv. 7, 8); by Samuel, (I. Kings xv. 33); by Elias, (III. Kings xviii. 40); by Elisæus, (IV. Kings v. 27); and by Daniel, (xiii. 62); "And Peter, who had received 'the keys of the kingdom of heaven,' having condemned Ananias with his wife, as having put aside a portion of their possessions, instantly caused them 'to give up the ghost,' (Acts v. 1—10); and Paul also judged Alexander, the coppersmith, saying, 'The Lord will reward him according to his works,'

Peter, but Christ, is the Rock, he, at all events, struck out a theory which presents indeed the old truth under a new form, but leaves that truth in its integrity.

Thus three interpretations of the text of St. Matthew xvi. 15-19, are met with in the Fathers of the first five centuries of the Church. The first, asserting Peter to be the Rock, prevailed uniformly till the time of St. Hilary; the second, first noticed in St. Hilary, and springing out of the Arian heresy, represented Peter, as also Peter's Confession, as the Rock; the third, propounded by St. Augustin, to meet the errors and controversies of the day, left it optional to regard Peter as the Rock, (*T. i. Retractat, L. i. 21, p. 67-8,*) but preferred to view Peter as personifying, as the personal representative of the Church, because of his Primacy, in the sense and manner explained above.

If any apology be due for the length of this note, the importance of the subject, it is hoped, may be thought a sufficient justification.

(II. Tim. iv. 14).”—*Fragm. in Matt. T. iii. p. 1377.*

ST. CYRIL OF JERUSALEM. G. C. 363.—“Let no one despair of his own salvation. Peter, the chiefest, and the prince of the apostles, before a little maid thrice denied the Lord; but being moved to penitence, he wept bitterly; and to weep shows a heartfelt repentance. And therefore, not only received he forgiveness for the denial, but was spared the apostolical dignity.”—*Catech. ii. 19, p. 31, Ed. Bened. Migne.*

“The error spreading, that godly pair, Peter and Paul, the leaders of the Church, having arrived, corrected the evil. For Simon (Magus), who was accounted a God, when making a display, they forthwith laid dead. For Simon, announcing that he would be raised aloft towards heaven, and being borne through the air on a chariot of Dæmons, the servants of God bending the knee, and giving an instance of that agreement, of which Jesus said, ‘If two of you shall consent concerning anything whatsoever that they shall ask, it shall be done to them,’ (Matt. xviii. 19), sending by prayer this weapon of their unanimity against that Magician, they cast him down to the earth. And though the thing be wonderful, it is no wonder; for it was Peter, he who bears about with him ‘the keys of heaven.’ And it is not worth our wonder; for it was Paul, he who was ‘caught up into the third heaven.’”—*Catech. vi. 15, p. 96.*

“Our Lord Jesus Christ then became man; but by the many He was not known. But wishing to teach that which was not known, having assembled the disciples, He asked, ‘Whom do men say that I, the Son of man, am?’...And all being silent,—for it was beyond man to learn,—Peter the prince of the apostles, and chief herald of the Church, not using

language of his own, nor persuaded by human reasoning, but having his mind enlightened from the Father, says to Him, 'Thou art the Christ,' nor simply that, but 'the Son of the living God.' And a blessing follows the speech... 'Blessed art thou, Simon Barjona.'"—*Catech.* xi. 3, p. 149, 150.

"And Tabitha also, who was in His name raised from the dead, bears witness to the resurrection of Jesus; for how shall we disbelieve that Christ is risen, when even His name has raised the dead?... Peter also bears witness, who had erst denied Him thrice, and then, having thrice confessed Him, was commanded to feed His spiritual sheep...*n.* 26. And when thou hast thus wrestled against the Jews, and after thou hast worsted them by like instances, then come further to the preeminence of the Saviour; for they were servants, but He is the Son of God. And thus shalt thou be reminded of His preeminence, reflecting that a servant of Christ was 'rapt to the third heaven.' (2 Cor. xii. 2). For if Elias attained as far as the first heaven, but Paul as far as the third, he has doubtless obtained a more honourable dignity. Be not ashamed of thy apostles. They are not inferior to Moses, nor second to the prophets; but they are noble with the noble, yea than the noble more noble. For Elias truly was taken up into heaven, but Peter has 'the keys of the kingdom of heaven,' having heard, 'whatsoever thou shalt loose upon earth shall be loosed in heaven.'"—*Catech.* xiv. 23, 26, p. 217, 218.

"In the power of the same Holy Spirit, Peter also the prince of the apostles, and the key-bearer of the kingdom of heaven, healed Æneas the paralytic, in the name of Christ at Lydda."—*Catech* xvii. 27, p. 277.

ST. OPTATUS OF MILEVIS. L. C. 368, *n.* 10.—
"You, Parminian, have said that with heretics the

prerogatives (*dotes*, gifts, marks) of the Church cannot be; and you have said rightly. For we know that the churches of every one of the heretics are prostituted; with no lawful sacraments; and without the rights of an honourable marriage; which Christ repudiates as not necessary, Who is the spouse of one Church, as in the Cantic of Canticles Himself testifies. Who when He praises *one*, condemns the others; because besides the one which is the true Catholic, others are thought to be amongst heretics, but they are not; according as He points out, as we have said above, in the Cantic of Canticles, that *one* is His *dove*, the same *a spouse elect*, the same *a garden enclosed*, and *a fountain sealed up*, (Cant. iv. 12); as all heretics neither have *the keys* which Peter alone received, nor *the ring* with which the *fountain* is said to be *sealed up*...But I see that you are still ignorant that a schism was made by your leaders at Carthage. Seek into the origin of these things, and you will find that you have pronounced this sentence against yourselves, when you united heretics with schismatics. For Cæcilianus did not go out from Majorinus, your ancestor, but Majorinus from Cæcilianus; nor did Cæcilianus withdraw from the chair of Peter, or of Cyprian, but Majorinus whose chair you sit in, which before Majorinus himself had no original...n. 15. The question is as to the division. In Africa too, as also in the other provinces, there was one Church, before it was divided by the ordainers of Majorinus, in whose chair you sit as heir. It has to be seen, who remained in the root with the whole world; who went without; who sat in another chair, which had not been before.”—*De Schism. Donat.* i. 10, 15, p. 464-5. Galland v.

“We have therefore proved that to be the Catholic Church, which is spread in the whole universe. Now her adornments are to be commemorated; and

it must be seen where are the five prerogatives (dotes), which you have said are six; and amongst which the chair (cathedra) is the first, where, unless a bishop sit, the second prerogative, which is the angel, cannot be added. It is to be seen, who first sat in the chair, and where. If thou dost not know, learn; if thou knowest, blush; to thee ignorance cannot be ascribed; it remains, then, that thou knowest. To err with knowledge is a sin; for it is a custom at times to pardon the ignorant. Thou canst not deny, therefore, that thou knowest that, in the city of Rome, on Peter first was an episcopal chair conferred, in which sat the head of all the apostles, Peter; whence also he was called Cephas; in which one chair, unity might be preserved by all; nor the other apostles assert for himself each his individual (chair); that he might be at once a schismatic and a sinner, who against that one (singularem) chair should place another.

“Therefore, in that one (unicam) chair, which is the first of the prerogatives, Peter sat first; to whom succeeded Linus; to Linus, Clement; to Clement, Anacletus; (he gives the whole succession;) to Liberius, Damasus, who is at this day our colleague (socius), with whom the whole world is concordant with us, in one fellowship of communion, by the intercourse of letters of peace (formatarum). Do you, who wish to claim for yourselves the holy Church, produce the origin of your chair.”

N. 4. “But you say, that you also have a certain part in the city of Rome; it is a branch of your error, shooting forth from falsehood, not from the root of truth. In fact, if it were said to Macrobius, where does he sit there, can he say, in the chair of Peter? which I do not know if he even knows by sight; and to whose memorial, like a schismatic, he approaches not; acting contrary to the apostle, who says, communicating ‘with the memories of the

saints.' (Rom. xii. 13.) Lo, there are the memorials of two apostles. Say, if he has obtained ingress to them; or offered there where it is certain are the memorials of the saints. It remains, therefore, that your colleague, Macrobius, acknowledge that he sits there, where once sat Encolpius; and if Encolpius himself could be questioned, he would say that he sat there where Bonifacius Ballitinus sat before him. ...Wherefore, as Claudianus is seen to have succeeded to Lucianus, Lucianus to Macrobius, Macrobius to Encolpius, Encolpius to Boniface, Boniface to Victor; if Victor were asked where he sat, he could neither show that any one was there before, nor point to any chair, but 'the chair of pestilence.' (Ps. i. 1.) For pestilence sends its victims, killed by diseases, to hell; and hell is known to have its *gates*, against which gates we read that Peter, our prince (original), that is, received the saving keys; to whom it was said by Christ, 'To thee I will give the keys of the kingdom of heaven, and the gates of hell shall not overcome them.'"—*Ib.* ii. 2, 3, 4, *p.* 471.

"We see that Christ Himself preferred this unity to His vengeance; who wished all His disciples to be in one, rather than to punish that by which He had been offended. In that He would not that He should be denied, He warned that 'He would deny before the Father whoso should deny Him;' and whereas this is written, yet, for the good of unity, blessed Peter, to whom, after what he had denied, it had been enough, if he had obtained pardon only; both merited to be preferred before all the apostles, and received of 'the kingdom of heaven the keys' to be communicated to the others. For the good of unity, that sins are to be buried, is to be understood from this, that the most blessed Paul the apostle says, 'Bear ye,' says he, 'one another's burdens,' (Gal. vi. 2); and in another place he says, 'Charity

is patient, is kind; charity envieth not; is not puffed up; seeketh not her own.' (1 Cor. xiii. 4, 5.) For all these had he seen in the other apostles, who, for the good of unity, would not, through charity, withdraw from the communion of Peter, of him, that is, who had denied Christ. Now, if the love of innocence were greater than the utility of peace and unity, they would have said that they ought not to communicate with Peter; withdraw from the communion of Peter, who had denied the Master, and Lord, the Son of God....The head of the apostles might so have governed himself, as not to incur anything which he could have to grieve for; but therefore are his many offences seen under one head, that it might be shown that, for the good of unity, everything ought to be endured for God....There stand so many innocent, and a sinner receives *the keys*, that there might be a pattern in the matter of unity. It was provided that a sinner should open to the innocent, lest the innocent might shut the door against the sinful; and that unity, which is necessary, be not."—*Ib.* vii. 3, p. 501-2.

LUCIFER OF CAGLIARI, L. C. 368.—"The Lord says to blessed Peter, 'Feed My lambs;' and again, 'Feed My sheep.' And thou, coming as a wolf, willest those to play the part of hirelings, who are found to have been the successors to blessed Peter; those whom He had promised long ago by Jeremias to this people, saying, 'And I will give you pastors according to My own heart, and they shall feed you.'—*De non parcent.* n. 15, p. 228, Galland. vi.

ST. DAMASUS POPE, L. C. 370.—"Most honoured children, in that your charity bestows on an apostolic chair the reverence due, you confer the greatest on yourselves. For although, especially in this holy

Church in which the holy apostle sitting taught in what way it beseems us to steer the helm which has been put into our hands, yet do we confess ourselves unequal to the honour; but therefore do we strive in every way, if any how we may be able to attain to the glory of his blessedness.”—*Ep. ix. Synod, Orient. Galland. vi. p. 336.*

ST. EPHREM SYRUS, 370.—“Mount Sinai falls in the tenth year; it sings hymns of praise to the Lord that is born. Of old Sion melted at His presence, and fell away. But it will soon perceive Him aimed at with stones thrown by impious hands; He that was to build His Church upon Cephas (a stone), receives on Him stones. Admire the workmanship of the divine artificer.”—*T. ii. Serm. 13, in Nat. Dom. p. 433-4.**

“Bardesanes has stamped his own mark on the sheep, and has called it his own flock. The sect of Manes still bears his name. The stolen sheep were to be stamped with a disgraceful mark; our Saviour’s sheep are called after Him, Christians, and, at His call, have been gathered into one flock.... This mere commemoration on their parts, of men so utterly defiled, abundantly proves the dishonourable infamy of all such sects. Have they not even respected the sentence of the apostle, who condemns such as say, ‘I am of Cephas?’ Now, if it was the duty of the sheep to refuse even the name of Cephas, although he was the prince of the apostles, and had received the keys, and was accounted the shepherd of the

* “In the eleventh year, let the Mount Sinai glorify Him; it which trembled before the Lord. It saw that they took up stones against its Lord; He received stones, who should build His Church upon a stone (Cephas). Blessed be His building.”—*Rhythm. xiii. p. 57. Select Works of St. Ephrem, by Rev. J. B. Morris.*

flock, what execration is to be deemed too dreadful for him, who fears not to designate sheep that are not his, by his own name.'"—*T. ii. Syr. lvi. Adv. Hæres. p. 559.*

"Simon said, 'Lord, it is good for us to be here.' ...What dost thou say, Simon?...If we remain here, how shall what I have said to thee take effect? or, how shall the Church be built? How wilt thou receive from Me the 'keys of the kingdom of heaven?' Whom wilt thou *bind*? whom *loose*?'—*T. ii. Gr. in Transfig. Dom. p. 44-5.*

"And blessed Peter, the chief of the apostles, cries aloud concerning that day, saying, 'The day of the Lord shall come as a thief,' &c. (2 Peter, iii. 10.)"—*T. ii. Gr. in Advent. Dom. p. 203.* So again in the same vol. *p. 387, Inter. et Resp.*

"To whom, O Lord, didst Thou entrust that most precious pledge of the heavenly keys? To Barjonas, the prince of the apostles, with whom, I implore Thee, may I share Thy bridal chamber; and thee, most holy assembly of apostles, I beseech that thy authority and grace supplicate for me."—*T. iii. Syr. Paræn. 33, p. 486.*

"Do Thou, O Lord, guard Thy Church under Thy protection, that 'the gates of hell may not prevail against it;' that its inherent beauty perish not; that, in fine, its treasures, filled with every kind of wealth, fail not, and be not exhausted. Fulfil, O Lord, what Thou didst promise to Peter, the prince of the apostles."—*T. iii. Syr. Paræn. 62, p. 532.*

"O the ineffable power that has vouchsafed to dwell within us by means of the imposition of the sacred hands of the priests....Peter, who was called Cephas, he who was captured on the sea shore, and who received a testimony from the great Pastor, that 'upon this rock I will build My Church,' by means of the priesthood received also 'the keys of

heaven,' as worthy (of them)."—*T. iii. Gr. de Sacerd p. 3, cf. Ib. de Caritate, p. 14.*

"Thee, Simon Peter, will I proclaim the blessed, who holdest the keys, which the Spirit made. A great and ineffable word, that he 'binds and looses those in heaven,' and those under the earth. Blessed the flock committed to thy care. How much has it increased. For, truly, after thou didst plant the cross upon the waters, (Gen. xxx. 37), the sheep, through love of it, brought forth saints and virgins of every kind. O thou blessed one, that obtainedst the place of the head and of the tongue, in the body of thy brethren, which (body) was enlarged out of the disciples and sons of the Lord."—*Asseman. Bib. Orient. T. i. p. 95.*

"We hail thee, Peter, the tongue of the disciples; the voice of the heralds; the eye of the apostles; the keeper of heaven; the first-born of those that bear the keys."—*T. iii. Gr. in SS. Apost. p. 464.**

ST. GREGORY NYSSEN, G. C. 370.—"Philip the apostle is recorded to have been from the city of Andrew and Peter. And this seems to me to be an encomium of Philip, that he was a fellow citizen of those two brothers who are the first to excite our wonder on account of the history concerning them. For Andrew, when the Baptist had pointed out who is 'the Lamb that takes away the sin of the world,' both himself understands the mystery, following after Him who had been pointed out, and ascertaining where He dwelt, and also bearing the glad tidings to his own brother, that He, Who had been

* These passages are given as collected and printed for the "Faith of Catholics;" but, as I have not now by me a copy of St. Ephrem's works, they have not been reexamined for these Treatises.

foreannounced by the prophets, was amongst them. But he, his faith almost anticipating his hearing, with his whole soul joins himself to that Lamb; and, by means of the change of his name, he is transformed into something more divine; instead of Simon being both called and having become Peter (a rock). And indeed to Abraham and to Sara, after many divine apparitions, after a long time, the Lord communicated a blessing from their names; making him a father, and her a ruler, on account of the change of their names. In like manner also Jacob, after wrestling all night long, is honoured with a surname, and the power of Israel. But that great Peter did not by an increase little by little come to that grace, but at once listened to his brother, believed in the Lamb, and, having cleaved to the Rock, became Peter."—*T. i. Hom. 15 in C. Cantic. p. 1088, Migne.*

"There is nothing false written in the Gospels; nor prediction of Christ that has a deceitful issue. Through Peter He gave to the Bishops the key of the supercelestial honours. Recognize that being *loosed* thou art loosed, and being *bound* thou art hemmed round with invisible bonds."—*T. ii. De Compunct. p. 312.*

"The Princes of these (apostles), and the chiefs, Peter, James and John, who are magnified on this day by their martyrdoms for Christ, ran indeed with one accord to the end of their lives, but wrestled by different kinds of martyrdom. For he indeed, who was appointed the leader and Coryphæus of the apostolic choir, attained to a glory akin to his dignity, being honoured by a Passion like that of the Saviour...The memory of Peter, the head of the apostles, is celebrated; and glorified indeed with him are the other members of the Church; but the Church of God is firmly established upon (him). For he is, in accordance with the gift conferred

upon him by the Lord, the unbroken and most firm *rock* upon which the Lord built the Church.”—*Alt. Or. de S. Steph. T. iii. p. 730-4.*

“Which was more advantageous at the beginning for the city of Rome, to have taken one of their noble and puffed up members of the highest Council for the foremost position, or that fisherman Peter?”—*T. iii. Ep. 17, p. 1062.*

ST. GREGORY NAZIANZEN, G. C. 370.—“For I find both Manue, that old man in the Judges, and Peter later, that support of the Church; the one saying ‘We shall surely die, we have seen God,’ (Judges xiii. 22), because he had seen a vision beyond what were his nature and power; the other, because he could not bear the watchful presence and power of the Saviour, manifested, in the capture of the fishes, to those sailing with Him, and on this account, though filled with wonder, would send Him away from the ship, assigning as a cause that he was not worthy of the divine sight and conversation.”—*Or. 9, Apol. ad Patr. n. i. p. 235, T. i. Ed. Migne.*

“Not for himself only, but also for Peter, the most honoured of the disciples, does He pay the didrachma.”—*Ib. Or. 19, n. 13, p. 372.*

“And yet this Peter was more ardent than the others in the recognition of Christ, and on this account was pronounced blessed, and had entrusted to him the very greatest things.”—*Ib. Or. 28, n. 19, p. 510.*

“Wilt thou that I set before thee also another ordering, and one praiseworthy and deserving of present commemoration and admonition? Seest thou that of the disciples of Christ, all of whom were exalted and deserving of the choice, one is called a *Rock*, and is entrusted with the foundations of the Church; whilst another is loved more and

reposes on the breast of Jesus; and the rest bear with that preeminence."—*Ib. Or.* 32, n. 18, p. 591.

"Neither does a man, though he be the parent of an evil like Judas, know whether he shall be called the progenitor of godlike Paul, or of Peter, that unbroken rock, who had the *key*."—*Sect. ii. Poem. Moral.* p. 325, T. ii.

"Peter (Petros), the highest of the disciples; but he was a *rock* (Petros), not as a fisherman, but because full of zeal."—*Sect. i. Poem. de Seipso.* T. iii. p. 1182, *Migne*.

ST. BASIL, G. C. 370.—"When, therefore, we hear the name Peter, we do not think of his substance from that name, but we figure to our minds the properties which are contemplated in his regard. For at once, on hearing that name, we think of the son of Jonas, him from Bethsaida, the brother of Andrew, him that was called from amongst fishermen to the ministry of the apostleship; him who through preeminence of faith received on himself the building of the Church."—*L. ii. adv. Eunom.* n. 4, p. 240, T. i. *Migne*.

"The house of God on the tops of the mountains' (Is. ii. 2), is the Church, according to that declaration of the apostle; for you must know, says he, 'how it is necessary to behave in the house of God, which is the Church of the living God' (I. Tim. iii. 15), the foundations of which are on *the holy mountains* (Ps. lxxxvi. 1.); for it is built on the foundation of the apostles and prophets (Eph. ii. 20). One of those mountains was Peter too, upon which *rock* also the Lord promised that 'He would build His Church.'—*Ib. in. Isai.* c. ii. n. 66, p. 427. *On this piece see Monitum.*

Having cited the example of God's judgment on Ananias, he says, "And he, the instrument of such and so great a judgment; he the minister of the so

great wrath of God upon one that had sinned ; that blessed Peter, who was preferred before all the disciples ; who alone received a greater testimony than all the rest, and was declared *blessed* ; he to whom were entrusted 'the keys of the kingdom of heaven;' when he heard from the Lord, 'If I wash thee not, thou shalt have no part with Me,' (John xiii.) what heart, I ask, however stony it may be, will not this shame into fear and trembling of the judgments of God ?"—*Proem. de Jud. Dei. n. 7, T. ii. p. 221.**

* Though there is very little doubt that the following is really St. Basil's, still, as Garnier has tried to call in question its authenticity, it is placed in the margin. "Peter thrice denies, yet he is placed in the foundation. Paul from a persecutor is a preacher. But Peter said, and was pronounced *blessed* ; he said that 'Thou art the Son of God' the Most High ; and having heard 'Thou art a rock,' he was commended. For even though a rock, not as Christ is a rock, but as Peter is a rock. For Christ is truly a rock unshaken ; but Peter through that rock. For Christ bestows His free gifts, not deprived of, but possessing, what He gives. He is *light* : 'You are the light of the world.' He is the *Priest* ; He makes priests. He is the *sheep* ; 'Behold I send you as sheep in the midst of wolves.' He is *the rock* ; He makes a rock, and on His servants bestows His own. For this is a sign of wealth,—to have and to give."—*T. ii. de Pœnitent. n. 4, p. 606.*

The following is also either by St. Basil, or by Eustathius of Sebaste. (See *Præf. T. iii. p. 119, et seqq.*) "The (spiritual) ruler is none else but one who bears the person of the Saviour ; both having been made a mediator of God and men, and offering up to God the salvation of those who obey Him. And this we are taught by Christ Himself, who constituted Peter Shepherd, after Him, of His Church ; for, says He, 'Peter, lovest thou Me more than these?' Feed My sheep ;' and conferring on all pastors and teachers in succession an equal power. And a sign of this is, that all, in like manner, bind and loose, as he."—*Constit. Monast. c. 22, n. 4, 5, T. ii. (S. Basil), p. 573.* It may be well to give the following from *T. ii. Hom. de Humilit. n. 4, p. 159.* "Thou

ST. MACARIUS OF EGYPT, G. C. 371.—“For, of old, Moses and Aaron, when they had the priesthood, suffered much; and Caiphas, when he had their chair, persecuted and condemned the Lord... Afterwards Moses was succeeded by Peter, who had committed to his hands the new Church of Christ, and the true priesthood.”—*Hom.* 26, n. 23, p. 101, *Galland.* vii.

“As Jannes and Mambre opposed Moses, and as Simon (Magus) set himself against that Coryphæus Peter.”—*Ascet. de Patient.* n. 3, p. 180.

ST. PACIAN, L. C. 372, n. xi.—“According to the relation of Matthew himself, the Lord spoke a little above to Peter; to one, that thus He might lay the foundation of unity from one; soon afterwards, giving the very same injunction in common, He still

art not more excellent than the apostle Peter; for thou canst not surpass in love him who loved so much as to wish to die for Him. But because he spoke too proudly, when he said, ‘Though all men shall be scandalized in Thee, I will never be scandalized,’ (Matt. xxvi. 33), he was given over to human timidity, and fell into the denial; and thus learnt both to spare the weak, and to know his own weakness; and to understand clearly, that as, when he was sinking in the sea, he was rescued by Christ’s right hand, so when in danger of perishing by unbelief in the storm of scandal, he was guarded by the power of Christ, who had also foretold to him what was to befall him, saying, ‘Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not; and thou being once converted confirm thy brethren.’ (Luke xxii. 31, 32.) And Peter indeed, who was thus reproved, was deservedly helped, being taught, to lay aside vain boasting, and forbearance towards the weak.” So also in *Ep.* 260, n. 9, *Optimo Episc.* “So do we see Peter also, after suffering scandal, retaining more firmly the faith in Christ; what was human being thus proved to be weak, that the power of God might be demonstrated.”

begins as to Peter, 'And I say to thee,' He says, 'that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys,' &c. (Matt. xvi. 18, 19.) *N.* xii. You say that Matthew has set down, 'If thy brother shall offend against thee, go and rebuke him between him and thee alone,' (Matt. xviii. 15), and that the Lord immediately subjoined, 'Whatsoever you shall bind on earth, shall be bound also in heaven,' so that this seems to relate to an offence against a brother. Come, you see not that He first says, 'If thy brother shall offend against thee;' but here He adds, 'Amen I say to you, whatsoever you shall loose on earth.' The former was a command to one; the latter is a power of unloosing to many. In the former case he unlooses, against whom the act has been committed; in the latter, the Church; the former, without a priest, without the brethren; the latter is a pardon obtained from all. *Whatsoever*, He says, whether great or small. Notice what He says to Peter below; that a sin against man is to be forgiven seventy times seven times, that He may show that, in other cases, it may be done at least once. Yet, he who sins against Peter, is guilty of an injury against the Lord; as Himself signifies to Samuel, 'They have not made thee of no account, but Me.' (1 Kings, viii.)"—*Ep.* iii. n. 11, 12, p. 264-5, *Gal-land.* vii.

FAUSTINUS, L. C. 383.—"For when the Saviour had taken into His hands the Book of Isaias, and had read, 'The spirit of the Lord is upon Me, wherefore He hath anointed Me,' (Luke, iv. 18), He said that the prophecy was fulfilled in the ears of those who heard Him. And Peter also, the prince of the apostles, taught that the unction, whereby the

Saviour is made known, is the Holy Ghost."—*De Trinit. c. v. n. 3, Galland. vii. p. 455-6.*

ST. EPIPHANIUS, G. C. 385.—Treating of St. Peter's vision, and the conversion of Cornelius, he says, "No sooner had Peter opened his mouth, on entering into Cæsarea, than the Holy Ghost fell upon Cornelius; and Peter, seeing this, said, 'Can any man forbid water that these should not be baptized, who have received the Holy Ghost as we in the beginning?' But all this was a mystery, the work of the loving kindness of God, that both holy Peter and every other should recognize, that not from men was the salvation of the Gentiles, but from God. For God forewilled to give that gift of the Spirit, and the Vision of the Angel, and acceptance to his prayer and fasts, and good deeds, that what had been entrusted to the apostles, to holy Peter especially, and the other apostles, they should not deprive him of, who had, in truth, been called of God."—*T. ii. adv. Hæres. 28, Cerinth. n. 3, p. 112, Petavius.*

"For Andrew was the first to meet Christ, inasmuch as Peter was the younger in age. But later, when that perfect renunciation took place, from Peter was the beginning made. For he became a leader to his own brother. And add this also, that God sees the dispositions of the heart, and knowing who is worthy to be put in the first room, He also chose Peter to be the leader of His disciples, as in every way has been clearly shown."—*Adv. Hæres. Alog. 51, n. 17, p. 440.*

"The Lord and His Church receive the penitent; even as Manasses, the son of Ezechias, was converted and received by the Lord. And the blessed Peter, who for awhile denied the Lord, Peter who was the very chief of the apostles, who became unto us truly a firm rock founding the faith of the Lord, upon

which the Church was in every way built; first in that he confessed Christ the Son of the living God, and heard that upon this rock of secure faith 'I will build My Church,' because he had openly confessed Him the true Son....Further, he then also became a firm rock of the building, and foundation of the house of God, in that having denied Christ, and being again converted, he was both found of the Lord, and found worthy to hear, 'Feed My sheep,' and, 'Feed My lambs,' and again, 'Feed My sheep.' For Christ saying this led us to the conversion of penitence, that the well-founded faith may again be built on Him."—*Adv. Hæres. Cathar.* 59, n. 7, 8, p. 500.

"Holy men are therefore called the temple of God, because the Holy Spirit dwells in them; as that chiefest of the apostles testifies, he that was found worthy to be proclaimed *blessed* by the Lord, because *the Father had revealed unto him*. To him, then, the Father reveals the true Son, and he is proclaimed *blessed*; and the same (Peter) furthermore reveals the Holy Ghost.... It was befitting the first of the apostles, that firm rock upon which the *Church* of God *is built*, 'and the gates of hell shall not prevail against it.' But 'the gates of hell' are heresies and heresiarchs. For in every way was the faith confirmed in him who received 'the key of heaven;' in him who 'looses on earth,' and 'binds in heaven.' For in him all the subtle questions of faith are found. This is he who thrice denied, and thrice cursed 'before the cock crew.' For, signifying his surpassing love for his Master, he had said and confirmed with an oath, 'Even if all shall deny, I will not deny;' that is, I mean as far as is in man. This is he who was the associate of him who reclined on the Lord's breast, who, having received from the Son, revealed the power of that knowledge; but he (Peter) was aided

by the Father, founding the stability of the faith.... He heard from the same Father, 'Feed My lambs;' he was entrusted with the flock; he admirably guides in the power of his own Master...who gave the 'right hand of fellowship' to Paul and Barnabas, with James and John, that 'by means of three witnesses every word may stand.'"—*T. ii. Ancor. n. 9 p. 14, 15.*

ST. AMBROSE, L. C. 385.—"This was an old sentence, that whoso bound himself whilst on earth, should depart from the body a captive. Therefore did the Lord bestow on the apostles that which before had been the province of His judgment, that sins might be loosed by a just remission, lest, what ought speedily to be loosed, might remain long bound. Finally, hear Him saying, 'To thee I will give the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound also in heaven.' 'To thee,' He says, 'I will give the keys of the kingdom of heaven,' that thou mayest both *bind* and *loose*. Novatian heard not this; but the Church of God heard it; then is he in sin, we in remission; he in impenitence, we in grace. What is said to Peter, is said to the apostles. We usurp not a power, we but obey a command; lest afterwards, when the Lord shall come and find those bound who ought to have been loosed, He be moved to indignation against the steward, who has kept the servants bound whom the Lord had ordered to be loosed, saying, 'He who knew the will of the Lord, and did not according to His will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes.' (Luke, xii. 47, 48.) With reason, then, did David ask that to be 'forgiven him,' which he knew had not been granted to the priests according to

Aaron, but was reserved to the Gospel."—*In Ps. xxxviii. 37, 38, T. i. p. 858. Migne's Ed.**

"It is that same Peter to whom He said, 'Thou art Peter, and upon this rock I will build My Church.' Therefore, where Peter is, there the Church is, there death is not, but life eternal. And therefore did He add, 'and the gates of hell shall not prevail against it,' (or him). Blessed Peter, against whom 'the gates of hell prevailed not,' the gate of heaven closed not; but who, on the contrary, destroyed the porches of hell, and opened the heavenly vestibules; wherefore, though placed on earth, he opened heaven and closed hell."—*In Ps. 40, n. 30, p. 879, 880.*

"'Thou hast scattered us among the nations.' (Ps. xliii. 12.) So also Theodotion; but Aquila and Symmachus, 'Thou hast sifted us in, or amongst the nations.' The holy apostles were sent and 'scattered amongst the nations,' even as were the holy prophets concerning whom we have spoken above... As to what is said, 'Thou hast sifted us,' though the words differ, the sense is much the same... Whence also it was said to Peter, 'Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed My Father, that thy faith fail not.' (Luke xxii. 31, 32.)...In fine, Peter, after having been tempted by the devil, is set over the Church. The Lord, therefore, signifies beforehand what that is, that He afterwards chose him the pastor of the Lord's flock. For to him He said, 'But thou when converted confirm thy

* "Is not this the region of the dead, where is the shadow of death, the gate of death, the body of death? In fine, it is granted to Peter, that 'the gates of hell shall not prevail against him.' (Matt. xvi. 18.)"—*T. i. de Bono Mortis. n. 56, p. 413.*

brethren.' (Ib. 32.)"—*In Ps.* 43, n. 38, 40, p. 1107-9, *Migne*.*

"Peter used the words, 'Thou knowest,' he says, 'that I love Thee,' (John xxi. 15); but he that loves the Lord, loves the law, even as Mary, loving her Son, kept, with motherly affection, 'all His words in her heart.' It is written, 'loving Thee I have done Thy will.' (Is. xlviii. 14.) Therefore did Christ also commit to Peter, 'to feed His flock,' because He knew his love."—*Ib. in Ps.* 118, n. 3, p. 1131.

"And going up into one of the ships, which was Simon's, He desired him to draw back a little from the land.' (Luke v. 3.) When the Lord vouchsafed to many various kinds of cures, the multitude began not to be kept back, neither by time nor place, from a desire to be healed. Evening drew on, they followed; a lake interposes, they press upon Him. And therefore does He 'go up into Peter's ship.' This is that ship which, according to Matthew, is still tossed about; according to Luke is filled with fishes; that thou mayest recognize the beginnings of the Church tossed about, and the after state of the Church abounding...That ship is not tossed about, in which prudence sails, where unbelief is not, where faith blows. For how could that be tossed about, over which he presided in whom is the support (firmamentum) of the Church? There then is agitation where is little faith; here security where is perfect love. Finally, though the rest are ordered

* "Whom the Lord looks at He saves. Indeed at the Lord's Passion, when Peter tottered in language, not in mind (though the language of Peter tottering is more faithful than the doctrine of others), Christ looked at him, and Peter wept; and by this washed away his own fault. Thus Him Whom in words he seemed to deny, he confessed by his tears."—*In Ps.* 45, n. 15, p. 932; cf. *In Luc. L. x. n. 84.*

to let down their nets, still to Peter alone is it said, 'Launch out into the deep,' that is, into the deep of disputations...Into this deep of disputations the Church is led by Peter, that it may see the Son of God thence rising again, and the Holy Ghost flowing thence...There is also another kind of fishing, in which the Lord commands Peter alone to fish, saying, 'Cast in a hook, and that fish which shall come up first, take.' (Matt. xvii. 26.)...They of the synagogue came to Peter's ship, which is the Church, that 'both ships might be filled.' (Luke v. 7.)"—*In Luc. L. iv. 68, 70, 71, 73, 77, p. 1633-5.*

"Peter too, doubted, saying, 'Lord, be it far from Thee; this shall not be unto Thee.' He, the prince of the faith, to whom Christ had not as yet said that He was the Son of God, and yet he had believed, believed not even Christ as regards the death of Christ."—*In Luc. L. v. n. 98, p. 1379.*

"'Jesus saith to them: Whom do men say that I am? Simon Peter answering said, 'The Christ of God.' (Luke ix. 20.) If it is enough for Paul 'to know nothing but Christ Jesus and Him crucified,' (I. Cor. ii. 2), what more is to be desired by me than to know Christ? For in this one name is the expression of His Divinity and Incarnation, and faith in His Passion. And accordingly though the other apostles knew, yet Peter answers before the rest, 'Thou art the Christ the Son of God.'...Believe, therefore, as Peter believed, that thou also mayest be blessed, and that thou also mayest deserve to hear, 'Because flesh and blood hath not revealed it to thee, but My Father who is in heaven.'...Peter therefore did not wait for the opinion of the people, but produced his own, saying, 'Thou art the Christ the Son of the living God:' Who ever is, began not to be, nor ceases to be. Great is the grace of Christ, who has imparted almost all His own names to His disciples. 'I am,' said He, 'the light of the

world,' and yet with that very name in which He glories, He favoured His disciples, saying, 'Ye are the light of the world.' 'I am the living bread;' and 'we all are one bread.' (I. Cor. x. 17.)...Christ is the rock, for 'they drank of the same spiritual rock that followed them, and the rock was Christ' (I. Cor. x. 4.); also He denied not to His disciple the grace of this name; that he should be Peter, because he has from the rock (*petra*) the solidity of constancy, the firmness of faith. Therefore, strive thou to be a rock. Accordingly, seek the rock not without thee, but within thee. Thy rock is action; thy rock is the mind; on this rock thy house is built, that it may not be beaten down by any storms of *spiritual wickedness*. Thy rock is faith; the foundation of the Church is faith. If thou art a rock, thou wilt be in the Church, because the Church is upon a rock. If thou art in the Church, 'the gates of hell shall not prevail' against thee. The 'gates of hell' are the gates of death; but the gates of death cannot be the gates of the Church.'—*In Luc.* vi. 93, 94, 97, 98, *p.* 1693-4; *cf. Ib. L.* vii. n. 5, 9, *p.* 1700-1.

"Therefore Peter 'cut off his ear.' (Matt. xxvi. 51.) Why Peter? Because it is he who received 'the keys of the kingdom of heaven;' for he condemns who also absolves; since the same obtained the power both of *binding and loosing*. But he *cuts off the ear* of him that hears ill; but he cuts off with the spiritual sword the inward ear of him that understands ill."—*Ib. L.* x. n. 67, *p.* 1821.

"There is no doubt that Peter believed, and believed because he loved, and loved because he believed. Whence also he is grieved, because He is asked a third time, 'Lovest thou Me?' For he is questioned of whom we doubt; but the Lord does not doubt; and questions not to learn, but to teach him whom, as He is about to be raised to heaven,

He was leaving to us, as it were, the vicar of His love. For thus have you it: 'Simon, son of Jonas, lovest thou Me? Yea, Lord, Thou knowest that I love Thee. Jesus saith to him, Feed My sheep.'... For what other is there who could easily make this profession for himself; and therefore, because he alone out of all makes this profession, he is preferred before all; for love is greater than all.... Finally, for the third time, the Lord no longer asks him, hast thou affection for Me, but, 'Lovest thou Me?' And now he is not ordered, as at first, to 'feed His lambs,' who have to be fed with milk, nor the little sheep, as in the second instance, but, 'His sheep,' that the more perfect might govern the more perfect."—*Ib. L. x. in Luc. 175, 176, p. 1848, cf. De Obitu Theodosii. n. 19, p. 1203.**

"Peter was not ashamed to say, 'Depart from me, O Lord, for I am a sinful man;' for, a wise and grave man, in whom was the support of the Church, and the teaching of religion, he foresaw that nothing was more useful for him, than that he should not be puffed up by the result of a successful work. And therefore, 'Depart,' he says, 'from me, O Lord.' He does not pray to be abandoned, but not to be puffed up."—*T. ii. De Virginit. c. xvi. n. 105, p. 238.*

* In the preceding paragraph, from St. Luke we read: "Therefore Peter, alone, saw the Lord, for his devotion ever ready and prompt believed, and therefore studied to gather together more numerous signs of faith. At times with John, at times alone; but everywhere he runs eagerly; everywhere either alone, or first; not content with seeing what he had seen, he seeks for more, and, inflamed with the love of seeking the Lord, he is not satisfied with seeing. He sees Him alone, sees Him with the eleven, sees Him with the seventy; sees Him also when Thomas believed, sees Him when he was fishing, &c."—*Ib. n. 174, p. 1542.*

"Thou, O Lord, sayest to Peter, excusing himself, that Thou shouldst not wash his feet, 'If I wash thee not, thou shalt have no part with Me.' (John, xiii. 8.) What fellowship can these (Novatians) have with Thee; men who take not up the keys of the kingdom, denying that they ought to forgive sins, which indeed they rightly confess of themselves; for they have not Peter's inheritance, who have not Peter's chair, which they rend with impious division. But in this they act wickedly, that they deny that even in the Church sins can be forgiven; whereas it was said to Peter, 'To thee I will give the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth,' &c. (Matt. xvi. 18, 19.) Whereas also that *vessel of the Lord's election* says, 'To whom you have pardoned anything, I also; for I also what I have pardoned, for your sakes (have I done it) in the person of Christ.' (2 Cor. ii. 10.) Why then do they read Paul, if they think that he has erred so impiously, as to claim to himself the right of his Lord? But he claimed what he had received; he usurped not what belonged not to him."—*De Pœnitent. L. i. c. 7, n. 32, 33, p. 399.*

"How can He not have in His power what He gives, saying, 'To thee I will give the keys of the kingdom of heaven?' And see the difference. The servant opens; the Lord gives (the power); the latter of Himself, the former through Christ; the servant receives the keys, the Lord ordains the powers; one is the right of the giver, the other the service of the dispenser."—*Ib. De Fide. L. iii. c. 12, n. 100, p. 514.*

"Further, that thou mayest know that, as man, He prays; as God, He commands; thou hast in the Gospel that He said to Peter, 'I have prayed for thee that thy faith fail not.' (Luke xxii. 32.) But to that same Peter, when he said on an earlier

occasion, 'Thou art the Christ the Son of the living God,' He answered, 'Thou art Peter, and upon this rock I will build my Church; and to thee I will give the keys of the kingdom of heaven.' Then, to whom, of His own authority, He gave the kingdom, his faith could He not confirm? Whom when He styles a *rock*, He pointed out the foundation of the Church."—*Ib. L. iv. c. 5, n. 56, p. 531.*

"Peter, by the judgment of the Lord Himself, was chosen *to feed the flock*; Peter, who merited to hear a third time, 'Feed my little lambs, feed my lambs, feed my sheep.' Wherefore by feeding well the flock of Christ with the food of faith, he did away with the guilt of his former fall."—*Ib. L. v. c. 1, n. 2, p. 551.*

"Nor Paul inferior to Peter, though the latter is the foundation of the Church, and the former, a wise architect, knew how to lay a foundation for the steps of believing peoples; nor was Paul, I say, unworthy of the college of apostles; and is easily to be compared even with the first, and second to none. For who knows not himself unequal, makes himself equal."—*T. ii. de S. Sancto, c. 13, n. 158, p. 664.*

"Thou art silent, then, Simon; and, though the rest reply, thou art silent still; whereas thou art the first; who even when not asked, didst ask. He, then, who was silent before...when he heard, 'But whom say you that I am?' at once, not unmindful of his own place, exercised (acted) a primacy; a primacy to wit of confession, not of honour; a primacy of faith, not of order. This is to say, Let no one now surpass me; now it is my part; I must make compensation for that I was silent...This then is that Peter who answers for the rest of the apostles; yea, above the rest; and is therefore called the foundation, because he knew how not only to sustain his own, but also that of all (commune).

Him Christ approved; to him the Father revealed. For he who speaks of the true generation of the Father, has received it of the *Father*, not of the *flesh*. Faith, therefore, is the foundation of the Church, for not of the flesh of Peter, but of his faith, was it said that 'the gates of hell shall not prevail against it;' but the confession vanquished hell. And this confession has shut out more than one heresy; for whereas the Church, like a good ship, is often buffeted by many waves, the foundation of the Church ought to hold good against all heresies."—*De Incarnat. c. 4, n. 30, 32. 33, c. v. n. 34, p. 710-11.*

" 'They sucked honey out of the firm rock,' (Deut. xxxii. 13): for the flesh of Christ is *a rock*, which redeemed heaven and the whole world, (1 Cor. x. 4)."—*Ep. 43, Horont. n. 9, p. 972.*

"To Peter it is said, 'To thee I will give the keys of the kingdom of heaven.' The thief converted has rest; he, approved in the apostleship, receives power."—*Ib. Ep. 71, Horont. n. 10, p. 1070, cf. Ep. 2, ad. Constant. Episc. n. 1, p. 754-5.*

"When the cock crew, the very rock of the Church did away with his guilt."—*T. iii. Hymn. Æterne rerum conditor*, (quoted by St. Augustin, *Retract.*) p. 1220.

ST. SIRICIUS, L. C. 386.—"We bear the burthens of all who are heavily laden; yea, rather the blessed apostle Peter bears them in us, who, as we trust, in all things, protects and has regard to the heirs of his administration."—*Ep. 1, ad Himer. Ep. Tarac. n. 1, p. 533, Galland. vii.*

"Let it suffice that faults have been hitherto committed in this matter; now let the above-named rule be observed by all priests, who do not wish to be rent from the solidity of that *rock upon which*

Christ constructed the universal Church.”—*Ib. n. 3, p. 534.*

“We and several brethren assembled together at the relics of the holy apostle Peter, through whom both the Apostleship and the Episcopate in Christ took their beginning.”—*Ep. 3, ad Episc. Afr. n. 1, p. 537.*

ST. ASTERIUS, G. C. 387.—“Isaias, therefore, prophecying says, that the Father *laid* the Son as a *corner stone*, (xxviii. 16); signifying that the whole compacted mass of this world has Him for its basis and foundation. But, again, the Only-begotten, as is said in the Gospels, denominates Peter the foundation of the Church, ‘Thou art Peter, and upon this rock I will build My Church.’ For He, who is truly the first, was cast down, as some vast and strong stone, into the hollow of this world, or, as David says, into this *vale of tears*, (Ps. lxxxiii.), in order that bearing all Christians built upon Him, He may raise them to that height which is the dwelling-place of our hope; ‘Other foundation no man can lay but that which is laid, which is Christ Jesus,’ (1 Cor. iii.) But with a like appellation did our Saviour adorn also that first disciple of His, denominating him a rock of the faith. Through Peter, therefore, become a genuine and faithful hierophant of true religion, the stability of the Church is preserved incapable of fall and unswerving. But we Christians, who are ‘from the rising to the setting of the sun,’ stand firmly rooted through the building of that just man. Yea though, from the time that the Gospel was first preached, assailed by many trials and by ten thousand tyrants, and though the devil, before them, would fain have overthrown it to the earth, and remove us from our foundations. As the saving Word says, the rivers flowed down as wintry

floods, the vehement winds of the devilish spirit beat upon it, and the heavy rains of those who persecuted the Christians fell against it, and yet nothing was seen to be more powerful than the bulwark set up by God, because, that is, the edifice of the faith had been built by the holy hands of the first of the apostles. This had I to say on occasion of that one word of blessing from Him who names His evangelist *a rock*. But let us see, if it seem good to you, how Peter built; not with stone and bricks, nor with other earthly materials; but with words and deeds, to which he was moved by the Spirit. When, therefore, our God and Saviour had ascended into heaven...this was the man that took up in His stead the teaching of the Gospel; and, before all his compeers, opening the mouth of the episcopate, showed himself confident against the crowds that were raging against the true religion... So as that which had been said by prophecy unto the Lord, applies fully to Peter also; 'Many dogs have surrounded me, fat bulls have besieged me,' (Ps. xxi.); but, nevertheless, being *fervent in spirit*, and keeping ever in mind the command which had been addressed to him, 'Feed my lambs'...he cried out, 'Ye men of Judæa,' &c., (Acts ii. 14.) (Having enlarged on the efficacy of St. Peter's first and second discourses, his punishment of Ananias and Saphira, and his special privilege of healing the sick by his shadow, he adds), But when I say this I do not compare the servant with his master. Far from me any such mad idea; but that God, Who by His servants shews His own power, has enriched no one amongst the disciples, with His own gifts, like Peter; yea that He has placed him above all, having exalted him with gifts from on high. And as the first disciple, and greater than the brethren, did he, by the power of the Spirit, shew himself by the test of facts. He was the first called...Blessed

indeed also was the great John who *reposed on the Lord's breast*; great too was James, as being called 'The Son of thunder;' illustrious was Philip; but yet they all must yield to Peter, and confess that they hold the second place, when the comparison of gifts decides on the one honoured above the rest. Looking at, and considering the whole, part by part, I find this man, both in discussions by words, and in practical performances, alike everywhere preceding the other disciples, and taking the lead, and leaving behind him those who were running the same career of life...He it was who confessed that blessed and truly plain declaration, 'Thou art the Christ, the Son of the living God.' Who is it that, become a fit interpreter of the greatest of the apostles, can praise these words as they deserve?...Peter went not away unrequited and unrewarded; but, declared *blessed* by the truly blessed, he is called *the rock* of faith, and the foundation and substructure of the Church of God. He receives too by promise *the keys of the kingdom*, and becomes the lord of *the gates* thereof, so as to open them to whom he may choose, and to close them against those against whom they justly ought to be shut,—plainly against the defiled and the profane, and the deniers of this confession, through which, as a careful guardian of the wealth of the Churches, (or, good churches), he was appointed to preside over the entrances into the kingdom. O the deep darkness and the cloud spread over the eyes of men, whereby the heretics see not the foot-prints of the Fathers, and walk not in the path worn by the feet of the apostles! For behold Peter, that preeminently sincere disciple of Christ, he who everywhere received the first award, both as regards honours and good deeds, that exceedingly great man, whose glory has filled the whole world, when bidden to declare his sentiments concerning our God and

Saviour, he, with singleness of heart, proclaimed the truth briefly...When our Saviour was about to sanctify the human race by a voluntary death, He, as some special trust (or, deposit) confided to this man the universal and œcumenical Church, after having thrice asked him, 'Lovest thou Me?' But as he to those questions very readily gave as many confessions, he received the world in charge; as it were for one fold, one shepherd, having heard 'Feed my lambs;' and the Lord gave, well nigh in His own stead, that most faithful disciple, to the proselytes as a father, and shepherd and instructor. Wherefore, after hearing this declaration, he did not spend his life in idleness, neither did he affection a life free from dangers, but traversing the whole world, he revealed Christ to the blind, guiding the wandering, urging forward those who had tasted of the true religion, and battling with its enemies, comforting those of the household, enduring persecutions, bearing the sufferings of prisons, and in many ways endangered for the Gospel."—*Hom. in Apost. Petr. et Paul. T. ii. 127-147. Combefis. N. Auct. Paris. 1648.*

ST. CHRYSOSTOM, G. C. 387.—"Christ, speaking to the Coryphæus of the apostles, says, 'Peter, lovest thou Me?' and when he had confessed, He continues, 'If thou lovest Me, feed My sheep.' The Master asks the disciple, not that He may learn—for how could He who penetrated into the hearts of all—but that He may teach us, how great an object of interest to Him is the presidency over such flocks. ...And wherefore did He shed His blood? that He might possess those sheep which He entrusted to Peter, and to those after him. Rightly then did Christ say, 'Who thinkest thou is a faithful and wise servant, whom the Lord hath appointed over His household?' (Matt. xxiv. 45). Again, the

words are those of one that doubts, but He that spake them, speaks not in doubt; but, as asking Peter if he loved Him, He asks not needing to learn the love of that disciple, but wishing to show His own exceeding love; so also now, when saying, 'Who thinkest thou is a faithful and wise servant,' He spake not, as not knowing 'the faithful and wise servant,' but desiring to set before us the rareness of the thing, and the greatness of this government. See then also how great the reward, 'He shall place him,' He says, 'over all His goods.' (Ib. 47.) Wilt thou still contend with us that thou hast been badly deceived when about to be placed over all the goods of God, if thou dost that which Peter was doing, when he was declared to have power, and to go beyond all the rest of the apostles? For 'Peter,' He says, 'lovest thou Me more than these? Feed My sheep.' And yet He might have said to him, if thou lovest Me, practise fasting, lying on the ground...But now, leaving aside all these, what says He? 'Feed My sheep.' For the things which I have named above, many also of those who are under authority could easily do; not men only, but women also; but when there is need to preside over the Church, and to entrust the care of so many souls, let all womankind withdraw from the greatness of the thing, and also the greater part of men."—*T. i. De Sacerdotio, L. ii. c. 1, 2, p. 371-2, Migne.*

"What a proof it is of virtue, to have been by the love of God deemed worthy of so great authority; listen to what Christ after His resurrection says to Peter. For when He had asked him, 'Peter, lovest thou Me?' (John xxi. 15), and he had said, 'Lord, Thou knowest that I love Thee;' the Lord did not say, cast aside thy possessions, practise fasting, severe living, raise the dead, cast out devils, nothing of these, or of other miracles, or good works did He bring forward, but, passing by all these, 'If thou

lovest Me,' He says, 'feed My sheep.' And this He said, not only from a wish to exhibit to us the greatest proof of His love towards him, but also He manifests His affection for His sheep.....Hence, if any would be well pleasing to Him, let him take care of these sheep, let him seek after their common advantage, let him care for his brethren; for no good work is more precious in God's sight; and therefore does He also say elsewhere, 'Simon, Simon, Satan hath desired to sift thee as wheat, but I have prayed for thee that thy faith fail not.' (Luke, xxii. 31, 32.) And what return dost thou make Me for this so great solicitude and forethought? What return does He ask for? the very same back again; 'And thou,' He says, 'once converted, confirm thy brethren.'"—*Ib. De B. Paphlegonio*, n. 2, p. 496; *cf. Ib. c. Jud. et Gent.* n. 9, p. 571.

"Peter, after that grievous denial, inasmuch as he speedily remembered his sin, and, no one accusing him, declared his transgression and wept bitterly, so completely washed away that denial, as to become the first of the apostles, and to have entrusted to him the whole world."—*Ib. Hom.* 8, *adv. Judæos*, n. 3, p. 677.

"Peter himself, the head of the apostles, the first in the Church, the friend of Christ, who received a revelation, not from men, but from the Father, as the Lord bears witness to him, saying, 'Blessed art thou, Simon Barjona, because flesh and blood hath not revealed it to thee, but My Father who is in heaven;' this very Peter—and when I say Peter, I name that unbroken rock, that immoveable foundation, the great apostle, the first of the disciples, the first called, and the first who obeyed—was guilty of a deed not slight, but exceedingly great, even the denying the Lord Himself. I say this, not arraigning that just man, but giving thee a ground of peni-

tence.”—*T. ii. Hom. 3, de Pœnitentia, n. 4, p. 300.**

“After that grievous fall—for there is no evil equal to a denial—still however, after so great an evil, He again raised him to that former honour, and put into his hands the presidency of the universal Church.”—*Ib. Hom. 5, De Pœnit. n. 2, p. 311.*

“Great was God’s consideration towards this city (Antioch), as He manifested by deeds; inasmuch as Peter, who was set over the whole habitable world; into whose hands He put ‘the keys of heaven;’ to whom He entrusted to do, and to support, all things; him He ordered to tarry here for a long time. Thus,

* The following is also from *T. ii. Hom. in SS. Petrum et Heliam, p. 872-4.* Savile and Tillemont account it genuine, and apparently with reason; but as the *Ben. Ed.* doubts its authenticity, I place it in the margin.—“Peter was about to be entrusted *with the keys* of the Church, or rather he was entrusted with *the keys of heaven*, and was about to be entrusted with the mass of the people. For what says the Lord unto him, ‘Whatsoever thou shalt bind on earth,’ &c. Peter was at one time slightly abrupt, and had he been also impeccable, what forgiveness would those taught by him have obtained? But therefore did divine grace bring about that he should fall into a certain transgression, that from what he had himself suffered, he might become merciful towards others. And see into what a sin He allowed him to fall. Peter, the chiefest of the apostles, the immoveable foundation, the firm rock, the first man of the Church, the impregnable harbour, that very Peter who says to Christ, ‘Yea, though I should die with Thee, I will not deny Thee’...a woman terrified that Peter; a harlot came and confounded Peter’s faith. Peter, that pillar, that towering rock, endured not the threat of a harlot; she only spoke to him, and that pillar was shaken, that towering rock was moved. For he was allowed to sin, he to whom the Church and the people were about to be entrusted; the pillar of the Churches; the harbour of the faith; Peter, the teacher of the universe, was suffered to sin, that this permission might be a motive of mercifulness towards others.”

this our city was to him equivalent to the whole world. And seeing that I have named Peter, I see that a fifth crown is woven for him, (St. Ignatius M.), for he was the one to receive the government (of Antioch) after Peter."—*Ib. in S. Ignat. M. n. 4, p. 712.*

"Peter, the leader of the choir of the apostles; the mouth of the disciples; the pillar of the Church; the buttress of the faith; the foundation of the confession; the fisherman of the universe; he who raised up our race from the depths of error even unto heaven; who was everywhere ardent and full of confidence, or rather of love than confidence, when all the rest were silent, coming up to the Teacher, says, 'How often shall my brother offend,' &c. Upon hearing this, Peter stood amazed, solicitous not only for himself, but also for those about to be entrusted to him."—*T. iii. Hom. de dec. mill. Talent. n. 3, p. 4.*

"And why say this of us who are mean and abject? For even if one be a Paul, or Peter, or James, or John, if he be deprived of help from above, he is easily overcome and overthrown, and falls down. And on this I will recite to you the words of Christ Himself: 'Behold Satan hath desired to have you, that he may sift you as wheat; and I have prayed for thee that thy faith fail not.' (Luke xxii. 31, 32.) What is *to sift*? to turn aside, and about, to shake, to move, to disturb, to vex, as happens to what is being sifted. But I, He says, have restrained him, knowing that you are not able to bear the temptation. For to say that thy faith fail not, shows that his faith would have failed, if He had permitted it. Now, if Peter, that fervent lover of Christ, and who countless times offered his life for Him, who always started forward before the choir of the apostles, who was proclaimed *blessed* by his Master, and for this called Peter, because he had an

unshaken and immoveable faith, would have been overcome and have fallen from the faith, if Christ had allowed the devil to tempt him as much as he wished, what other will be able to stand without His help? and therefore does Paul also say, 'God is faithful, &c.'—(1 Cor. x. 13.)"—*Ib. in Paralyt. demiss, per tect. n. 2, p. 35.*

"For Peter himself took this very name, not from wonders and signs, but from zeal and sincere love. For not because he raised the dead, or made straight the lame, was he so named; but because he manifested sincere faith together with that confession he had that name allotted him,* 'Thou art Peter, and upon this rock I will build My Church.' And as I have named Peter, I am reminded of another Peter also, (Flavian, bishop of Antioch), our common father and teacher, who, having succeeded to his virtue, has also had allotted to him his chair. For this is also one privilege of our city, that it received in the beginning for its teacher the chief of the apostles. For it was befitting that that city which, before the rest of the world, was crowned with the name of Christian, should receive as shepherd the first of the apostles. But, after having had him as our teacher, we did not keep him, but surrendered him to imperial Rome."—*Ib. Hom. 2, in Inscript. Act. n. 6, p. 70.†*

* In the same vol. there is a Homily which treats almost solely of changes of names in the Old and New Testament. It is curious and instructive, but too long to insert here. "This matter," he says, "may seem a trifling one, but it contains a rich treasure to any that apply to it with care and attention."—*Hom. 2, n. 2, p. 109, De mutat. nom.*

† The following is from the *Inscript. Act. 11, n. 1. T. ii. P. i. p. 61.* "What then is the 'gates of hell?' for the phrase is perhaps obscure. Let us understand what is the

N. 4. "What sayest thou? Peter, timid and unmanly? Was he not on this account named Peter, because he was in faith immoveable? What art thou doing, man? Reverence the designation which the Lord gave to the disciple. Peter, timid and unmanly! And who will bear with you saying such things? N. 5. For this is indeed the great thing, not that he confessed Christ, but that he confessed Him with boldness before all the others..... Was he then such after the cross? but before the cross was he not more ardent than all? Was he not the mouth of the apostles? Did he not speak when all were silent?... 'But whom do you say that I am?' Christ says; then Peter answering, said, 'Thou art the Christ, the Son of the living God.' You, He says, and as the mouth of all he speaks. So Peter was the tongue of the apostles, and, instead of all, he answered. N. 7. Not of Peter only, the chief of those holy men, but of all the apostles absolutely was Paul the servant; 'for I,' he says, 'am the least of the apostles, who am not worthy to be called an apostle,' (1 Cor. xv. 9); and not of the apostles only, but also of all the saints absolutely, 'To me,' he says, 'the least of all the saints, is given this grace,' (Ephes. iii. 8.) N. 8. Seest thou how he puts himself as the least of all the saints, not of the apostles only? Now, he who was thus disposed towards all, knew also how great a precedence it was necessary for Peter to enjoy; and he revered him most of all men, and, as he deserved, so was he disposed towards him. And this is hence manifest. The whole world was looking to him (Paul); the solitudes of the Churches throughout the earth

gate of a city, and then we shall know what the gate of hell is. The gate of a city is the entrance into the city, and therefore the gate of hell a danger leading to hell."

rested on his soul; a thousand affairs engaged him every day; on all sides there surrounded him appointments, commands, corrections, counsels, exhortations, teachings, the administration of countless matters; and, putting aside all these, he went to Jerusalem, and there was no other motive for that journey, but this, to see Peter, as he says himself, 'I went up to Jerusalem to visit Peter,' (Gal. i. 18). Thus he honoured him, and held him before all.

N. 14. 'But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.' (Gal. ii. 11.) N. 15. How then have some solved this question? This was not Peter, they say, the first of the apostles, he that was entrusted by the Lord with the sheep, but some other mean and abject man, and one of the many....But that it is Peter, of whom all this is said, is manifest both from what precedes and from what comes after. For to say that 'I withstood him to the face,' and to put this as a great thing, was that of one making clear nothing else, but that he had not revered the dignity of the individual. But, speaking of another, he would not have put it as a great thing that he had 'withstood him to the face.' Again, if it had been another Peter, his change would not have had such force as to draw to him the other Jews. For he neither exhorted nor advised, but only dissembled, and separated himself; and that dissembling and separation had power to draw after him all the disciples, on account of the dignity of the individual."—*Ib. in faciem restiti, n. 4, 5, 7, 8, 14, 15, p. 365-74.*

"Nothing, O man, is more powerful than the Church. Give up thy conflict with her, if thou wouldst not have thy power destroyed. Wage not war against heaven. If thou wage war against man, thou wilt either conquer or be conquered; but if thou war against the Church, it is impossible

for thee to conquer. God hath rooted, who attempts to shake? Thou knowest not His power...The Church is stronger than heaven. 'Heaven and earth shall pass away, but My words shall not pass away.' What words? 'Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it.' If thou believe not the word, believe the facts. How many tyrants have wished to overcome the Church?...and they prevailed not...Where are those who warred against her? They are unnamed; they are consigned to oblivion. But where is the Church? She shines brighter than the sun. They are quenched; she is immortal."—*Ib. Serm. antequam iret in exil. n. 1, 2, p. 415-16.*

" 'Husbands love your wives, as Christ also loved the Church, and delivered Himself up for it.' (Eph. v. 25.) And shewing how eagerly desired this was by Him, and how exceedingly He longed for the Passion; him, the first of the apostles, the foundation of the Church, the leader of the choir of the disciples,—even when in ignorance he said, 'Lord, be it far from Thee, this shall not be unto Thee,—hear what He called him, 'Go behind Me, Satan, thou art a scandal unto me.'"—*Ib. adv. eos qui scandal. sunt. n. 17, p. 303-4.*

"And what as regards that leader of the choir, Peter? Was he not, after ten thousand signs and miracles, and such a warning and exhortation, convicted of having fallen into that most grievous offence? And yet even this He passed over, and constituted him the first of the apostles. Wherefore did He say, 'Simon, Simon, behold Satan hath desired to sift thee as wheat; and I have prayed for thee, that thy faith fail not.' (Luke xxii. 31, 32.)"—*T. v. in Ps. 129, n. 2, p. 369; cf. T. viii. Hom. 72, n. 1, in Joann. p. 423.*

"Peter, the leader of the choir, the mouth of the

apostles, the head of that brotherhood He set over the world, the foundation of the Church, the ardent lover of Christ; for, 'Peter,' says He, 'lovest thou Me more than these?' For this do I declare his praises, that you may learn that he truly loved Christ; for, of his love towards His master, the greatest proof is his solicitude for His servants. And not I say this, but the Master whom he loved, 'If thou love Me, feed My sheep.'—*T. vi. In illud, Hoc scitote, n. 4, p. 282.*

"Peter said, 'Depart from me, for I am a sinful man,' (Luke v. 8); for this he became a foundation of the Church."—*T. vii. Hom. 3, in Matt. n. 5, p. 42.*

On Matt. x. 2.—"The first of all, and the Coryphæus is Peter, the unlearned and ignorant."—*Ib. Hom. 32, n. 3, p. 319.**

"For if on account of the two brethren, (the sons of Zebedee), they were filled with indignation, much more here (Peter walking on the water); for they had not yet had the Spirit vouchsafed to them. But afterwards they were not such men. For

* "Then since he had mentioned to us two pairs of apostles, that of Peter and that of John, and after those had pointed out the calling of Matthew, but had said nothing to us either of the calling or of the name of the other apostles, here of necessity he sets down the list of them, and their number, and makes known their names, saying thus: 'Now the names of the twelve apostles are these; first, Simon, who is called Peter.' (Matt. x. 2.) Because there was also another Simon, the Canaanite...Now Mark puts them also according to their dignity; for after the two leaders, he then numbers Andrew...But let us look at the list of them from the beginning. 'First, Simon, who is called Peter, and Andrew his brother.' For this is no small praise. For the one he named for his virtue, the other from his high kindred, which was in conformity to his disposition."—*Ib. Hom. 32. in Matt. n. 3, p. 423.*

everywhere they yielded the first honours to Peter, and put him forward in the addresses to the people, although more roughly disposed than the others."—*Ib. Hom. 50, in Matt. n. 2, p. 515.*

On Matt. xvi. n. 1.—“‘But whom do you say that I am?’ (15). That is, you that are with Me always, and see Me working miracles, and have yourselves done many mighty works by Me. What then, says the mouth of the apostles, Peter, the everywhere fervent, the leader of the choir of the apostles? When all are asked, he answers. And whereas when He asked the opinion of the people, all answered the question; when He asked their own, Peter springs forward and anticipates them, and says, ‘Thou art the Christ, the Son of the living God.’ What then says Christ? ‘Blessed art thou, Simon Barjona, because flesh and blood hath not revealed it to thee.’...n. 2...‘And I say to thee, that thou art Peter, and upon this rock I will build My Church,’ that is, on the faith of the confession. Hereby He signifies that many were now about to believe, and He raises his spirit, and makes him a shepherd. ‘And the gates of hell shall not prevail against it.’...Then He mentions also another honour, ‘And I will give to thee the keys of the kingdom of heaven.’ But what is this, *And I will give to thee?* As the Father has given to thee to know Me, so will I also give to thee. And He said not, I will beseech the Father,—although the manifestation of His authority was great, and the largeness of the gift unspeakable,—but *I will give to thee.* What doest Thou give? tell me; ‘The keys of the heavens, that whatsoever thou shalt bind upon earth, shall be bound also in heaven, and whatsoever thou shalt loose upon earth, shall be loosed also in heaven.’ How then is it not ‘His to give to sit on His right hand, and on His left,’ (Matt. xx. 23), when He says, *I will give thee?* Seest thou how He, His own

self, leads Peter to high thoughts of Him, and reveals Himself, and points out that He is the Son of God by these two promises. For those things which are peculiar to God alone,—to loose sins, and to make the Church incapable of overthrow in so great an assault of waves, and to exhibit a fisherman more solid than any rock, when the whole world is battling,—these things He promises Himself to give, as the Father speaking to Jeremias said, that He would set him as ‘a brazen pillar, and as a wall,’ (Jerem. i. 18); but him to one nation, this man in every part of the world. I would gladly ask those who wish to lessen the dignity of the Son, what gifts were the greater, those which the Father gave to Peter, or those which the Son gave him? For the Father indeed vouchsafed to Peter the revelation of the Son, but the Son disseminated that of the Father and of Himself in every part of the world; and He committed to the hands of a mortal man the authority over all things in heaven, when He gave him *the keys*; who extended the Church in every part of the world, and shewed it to be stronger than heaven, for ‘heaven and earth shall pass away, but My words shall not pass away.’ (Matt. xxiv. 35.)”—*Ib. Hom. 54, n. 1, 2, p. 547-8.**

N. 1. “And when they were come to Capharnaum, they that received the didrachma, came to Peter and said, Doth not your Master pay the didrachma?” (Matt. xvii. 23.) Because Christ was a first-born

* “‘And after six days He takes with Him Peter and James and John.’...Mark thou, I pray thee, the severe goodness of Matthew, not concealing those who were preferred to himself. This John also often does, recording the peculiar praises of Peter with great sincerity. For the choir of these holy men was everywhere pure from envy and vainglory...Wherefore does He take with Him these only? Because these were superior to the rest.”—*Ib. Hom. 56, in Matt. n. 1.*

child, and Peter seemed to be the first of the disciples, to him they come. *N. 2.* 'Give to them,' He says, 'for Me and for thee.' (26)....Dost thou see the exceeding greatness of the honour? See also the self-command of Peter's mind. For Mark, the follower of this apostle, does not appear to have written down this point, because it pointed out the great honour paid to him (Peter); but whilst he also wrote of the denial, he has passed over in silence the things that make him illustrious; his master, perhaps, entreating him not to mention the great things about himself....*N. 3.* 'At that hour the disciples came to Jesus, saying, Who thinkest Thou, is the greater in the kingdom of heaven?' (Matt. xviii. 1.) The disciples suffered some human weakness; wherefore, the Evangelist also adds this note, saying, 'In that hour,' when He had honoured him above all. For of James too, and John, one was a first-born, but no such thing as this had he done for them. Then, being ashamed to acknowledge the feeling which they suffered under, they do not say indeed openly, on what account hast Thou honoured Peter above us? and, is he greater than we are? for they were ashamed; but they ask indefinitely, 'Who then is greater?' For when they saw the three honoured above (them), they suffered nothing of this kind, but because this matter of honour had come round to one, then they were vexed. And not for this only, but putting together many other things, that feeling was kindled. For to him also He had said, 'To thee I will give the keys;' and, 'Blessed art thou, Simon Barjona;' and here, 'Give to them for Me and thee.' And if Mark says that they did not ask, but reasoned in themselves, that is nothing contrary to this. For it is likely that they did both the one and the other, and whereas before, on another occasion, they had this feeling, both once and twice, that now they did speak out, and reason

among themselves.”—*Ib. Hom. in Matt.* 58, n. 1, 2, 3, p. 584-7.*

On Matt. xx. (Sons of Zebedee).—N. 2. “It was their desire, as I suppose, because they had heard, ‘You shall sit on twelve thrones,’ to receive the first place of those seats. And that they had an advantage over the others, they knew; but they feared Peter and say, ‘Command that one sit on Thy right hand and one on Thy left;’ and they urge Him, saying, ‘command.’ N. 3. ‘To sit on My right or left hand, this is not Mine to give, but to those for whom it is prepared.’ (23).....For what, says He, if others should appear better than you? What, if they should do greater things? For shall you, because you have become My disciples, therefore enjoy the first honours, if you yourselves should not appear worthy of the choice? For that He is the Lord of the whole is manifest from His having the entire judgment. For to Peter, too, He speaks thus, ‘To thee I will give the keys of the heavens.’...Then were the ten moved with indignation with *respect to the two*. (*Ib.* 24). *Then?* when? When He had reproved them. For so long as the judgment was Christ’s, they were not moved with indignation; but seeing them honoured above (them), they were contented and silent, reverencing and honouring the Master. And if they were vexed

* *On Matt. xix. 27.*—“All which? O blessed Peter; the rod, the net, the boat? These things dost thou tell me of as ‘all’?.....Like as we do—we make things our own often, when speaking of the concerns of others—so did the apostle, when he put to Him this question in behalf of all the world. Since that at least he knew with certainty his own portion, is manifest from what had been said before; for he that had already received the keys of the heavens, much more might feel confidence about the things hereafter.”—*Ib. Hom. 64, in Matt. n. 1.*

in mind, they did not dare to express it openly. And when also they suffered some human feeling towards Peter, when he gave the didrachmas, they did not give way to anger, but asked only, 'Who then is the greatest?' But as here the request was that of the disciples, they are moved with indignation. And not even here are they straightway moved with indignation, when they asked, but when Christ reproved them, and had said that they should not enjoy the first honours, unless they showed themselves worthy of them. *N. 4.* Seest thou how they were all in an imperfect disposition, when both these were lifting themselves up above the ten, and these envying the two? But, as I said, show me them after these things, and thou wilt see them delivered from all these passions. Hear at least how this same John, he who now came to Him for these things, everywhere gives up the first place to Peter, both in addressing the people, and in working miracles, in the Acts of the Apostles. And he conceals not Peter's good deeds, but relates both the confession, which he openly made, when all were silent, and his entering into the tomb, and places the apostle before himself."—*Ib. Hom. 65, in Matt. n 2, 3, 4, p. 646-8.*

"To cure these things, then, He suffered the fall to take place. And for this cause also leaving aside the others, He addresses Himself earnestly to him. For 'Simon,' says He, 'Simon, behold Satan hath desired to have you, that he may sift you as wheat;' that is, that he may trouble, confound, tempt you; 'but I have prayed for thee, that thy faith fail not.' (Luke xxii. 31.) And why, if Satan desired all, did He not say concerning all, 'I have prayed?' Is it not plain, that it is this, which I mentioned before, that it is as reproving him, and pointing out that his fall was more grievous than that of the rest, that He directs His word to him? And where-

fore did He not say, But I did not suffer it, rather than, 'I have prayed?' He speaks from this time lowly things, on His way to His Passion, that He may show His humanity. For He that has built His Church upon his confession, and so fortified it, that ten thousand dangers and deaths are not to prevail over it; He that has given him 'the keys of the heavens,' and made him lord of so much power, and in no manner needed prayer for these things; for neither did he say I have prayed, but with authority, 'I will build My Church, and I will give to thee the keys of the heavens;' how should He need to pray, that He might brace up the shaken soul of one man?"—*Ib. Hom. 82, in Matt. n. 3, p. 785-6.*

"'And Jesus, looking upon him, said, Thou art Simon the son of Jona; thou shalt be called Cephas, which is interpreted Peter (a rock).' (John, i. 42.) By the present the future is guaranteed; for He that named Peter's father, it is clear that He foreknew the future also. And the prediction is attended with praise; but the object was not to flatter, but to foretell something future...But Peter makes no reply to this; as yet he knew nothing clearly, but still was learning. And observe that not even the prediction is fully set forth; for He did not say, I will change thy name to Peter, and upon this rock I will build My Church, but, 'Thou shalt be called Cephas.' For this would have been of too great authority and power; for Christ does not at once, nor at first, declare all His power, but speaks for awhile in a humble tone."—*T. viii. Hom. 19, in Joan. n. 2, p. 112.*

On *John i. 49.*—"Peter and Nathaniel indeed both spoke the very same words, but not both with the same intention; but Peter confessed Him to be the Son of God, as very God; but Nathaniel as mere man. And whence is this clear to us? From

what is said after these words...And what I say is clear, not from this only, but also from what follows. For Christ added nothing more to Peter, but as though his faith were perfect, He said that upon this confession of his He would build the Church; but in the other case, He did nothing like this, but the contrary."—*Hom. 21, in Joan. n. 1, p. 120.*

"‘He cometh therefore to Simon Peter, and Peter saith to Him: Lord, dost Thou wash my feet?’ (John xiii. 6.) With those hands, he says, with which Thou hast opened eyes, and cleansed lepers, and raised the dead?...Some one might reasonably inquire, how none of the others forbade him, but Peter only, which was a mark of no slight love and reverence. What then is the cause? He seems to me to have washed the traitor first, then to have come to Peter, and that the others were afterwards instructed from him. That He washed some one other before him is clear from that saying, *But when He came to Peter.* Yet the Evangelist is not a vehement accuser; for the *began* is the expression of one implying this; and even if Peter was the *first*, yet it is probable that the traitor, being a forward person, had reclined even before the chief."—*Ib. Hom. 70, in Joan. n. 2, p. 414-15.*

"‘Amen, Amen, I say to you, one of you shall betray Me.’ (John xiii. 21.)...The rest indeed looked upon one another; but the ever fervent Peter *beckoned* to John...But it is a question worth asking, why when all were distressed, trembling, and the chief was afraid, John as if at ease leans on Jesus’s bosom; and not only leans, but even on His breast? Nor is this the only thing worthy of inquiry, but also what follows. What is that? What he says of himself, *whom Jesus loved*...For if after telling us that Peter beckoned to John, he had added nothing more, he would have caused considerable doubt, and have compelled us to inquire into the reason. For

this, himself solving the difficulty, he says, *He lay on the bosom of Jesus*....If thou desirest to know the cause of this, the action was of love; wherefore he says, *Whom Jesus loved*....Again, why did he use these words, not at any other place, but when the chief *beckoned*? That thou mightest not deem that Peter *beckoned* to him as being greater, he says that the thing took place because of that great love."—*Ib. Hom. 72, in Joan. n. 1, p. 423-4.*

N. 1. "‘Jesus saith to Simon Peter, Simon, son of John, lovest thou Me more than these? He saith to Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My sheep.’ (John xxi. 15.) And why, then, passing by the others, does He converse with Peter on these things? He was the chosen one of the apostles, and the mouth of the disciples, and the leader of the choir. On this account Paul also went up on a time to see him, rather than the others. And withal to shew him that he must thenceforward have confidence, as the denial was done away with, He puts into his hands the presidency over the brethren. And He brings not forward the denial, nor reproaches him with what had past, but says, If thou lovest Me preside over the brethren, and that warm love which thou didst manifest on all occasions, and in which thou didst exult, show now; and the life which thou saidst thou wouldst lay down for Me, this give for My sheep...But He asks him the third time, and the third time gives him the same injunction, shewing at what a price He sets the presidency over His own sheep. And if any one should say, How then did James receive the throne of Jerusalem? This I would answer, that He appointed this man (Peter), teacher, not of that throne, but of the world.—n. 2. ‘Peter turning about, saw that disciple whom Jesus loved following, who also leaned on His breast at supper, and said, Lord,

what shall this man do?' (John xxi. 20, 21.) Wherefore has he reminded us of that reclining? Not without cause, nor in a chance way, but to shew us what boldness Peter had after the denial. For he who then did not dare to question Jesus, but committed the office to another, he was entrusted with the presidency over the brethren, and not only does not commit to another what relates to himself, but himself now puts a question to his Master concerning another. John is silent, but Peter speaks."—*Ib. Hom.* 88, in *Joan. n.* 1, 2, p. 526-7.

" 'And in those days, Peter rising up in the midst of the disciples, said,' (Acts i. 15). Both as being ardent, and as entrusted by Christ with the flock; and as the first of the choir,* he always first begins the word. 'Now the number of persons together were about one hundred and twenty,' &c. (*Ib.*) Observe how Peter does everything with the common opinion, nothing of his own authority, nothing imperiously...*Men brethren*, he says; for if the Lord called them brethren, much more he...*n.* 2. 'Wherefore it is necessary of these men who have companied with us all the time.' (21.) Why is this shared with them? That the matter might not become an object of strife, and they might not fall into contention. For if those (apostles) suffered this, much more these. And this he ever avoids. Wherefore at the beginning he said, 'Men brethren, it is necessary to choose of us.' He defers the decision to the whole body, thus making both the elected revered, and himself keeping clear of all invidiousness with regard to the rest...What then? Was it not for Peter to make the election himself?

* The *Bened.* text is followed. Others read "as having precedence in honour."

Yes, most assuredly ; but, that he may not seem to bestow it of favour, he does not this. And besides, he was not yet endowed with the Spirit. ‘And they appointed,’ he says, ‘Joseph called Barsebas, who was surnamed Justus, and Matthias.’ (*Ib.* 23.) He did not himself appoint them, but all. But he introduced the proposition, pointing out that not even this was his own, but of old time by prophecy. ...*N.* 3. This is the forethought of a teacher ; he first appointed a teacher. He did not say, We are sufficient. So far was he without all vain-glory, and he looked to one thing alone ; and yet he had a power of appointment, which had no like type in all.* But rightly were these things done through the virtue of the man ; and that at that time prelacy was not an honour, but provident care of the governed....See, there were *a hundred and twenty*, and he asks for one out of the whole body. With good right. He first acts with authority in the matter, as having all put into his hands ; for to him Christ had said, ‘And thou, being converted, confirm thy brethren.’ (St. Luke, xxii. 32.)”—*T.* ix. *Hom.* 3, in *Acta*, n. 1-3, p. 24-7.

“ ‘But, Peter standing up with the eleven, lifted up his voice and spoke to them.’ (Acts, ii. 14.) Thou hast seen there his provident forethought, but here his manly courage...What is meant by ‘with the eleven?’ They uttered one common voice, he says, and he (Peter) was the mouth of all...Consider also the unanimity of the apostles. They themselves yield to him the office of speaking ; for it was not

* The negative is not found in some editions, and the passage is translated, “And yet he had the same power to ordain as they all collectively.”—*Oxf. tr.* p. 42. And in *T. x. Hom.* 18, in 2 *Cor.* n. 3, p. 568, he speaks of Peter as having ordained Matthias.

necessary for all to speak."—*Ib. Hom. 4, in Act. n. 3, p. 36, 37, cf. Hom. 7, n. 1.*

"For Peter was now indeed the fearful one, punishing and reproving what was in the mind; to whom also they gave more heed, both because of the miracle, and the first public discourse, and the second, and the third. For he it was that wrought the miracle, the first, the second, and this now, which seems to me twofold, and not merely one only; first, the convicting what was in the mind, and next the inflicting of death at his word of command. 'That when Peter came his shadow at the least might overshadow any of them.' (Acts, v. 15.) This had not occurred under Christ, whence that is now seen in act, which He had said should come to pass, (John, xiv. 12.)"—*Ib. Hom. 12, in Act. n. 1, p. 96.*

"And it came to pass, that Peter, as he passed through visiting all, came to the saints who dwelt at Lydda."—(Acts, ix. 32.) Like the commander of an army, he went about inspecting the ranks; what part was compact, what in good order, what needed his presence. Behold him making his rounds on every side, and the first to be found. When an apostle was to be chosen, he was the first; when the Jews were to be told that those were not drunken; when the lame man was to be healed; when the multitude was to be addressed, he is before the rest; when they had to do with the rulers, it is he; when with Ananias, when healings took place from the shadow, still it was he. And where there was danger, it is he; and where there was dispensation; but when all is tranquil, all act in common. He sought not the greater honour. Again, when miracles are to be worked, he starts forward."—*Ib. Hom. 21, in Act. n. 2, p. 170.*

On Acts 10, 4-14.—"And see how he defends himself, and will not claim to use the authority of the teacher. For he knew that the more mildly he

speaks, the more he shall subdue them....Do you note what zeal they had for the law? Not Peter's authority abashed them, nor the signs which had taken place."—*Ib. Hom. 24, in Acta, n. 2, 3, p. 195-6.*

"‘Paul, a servant of Jesus Christ.’ (Romans, i. 1.) For what cause did God change his name, and call him Paul, who was Saul? That not even in this he might have less than the apostles, but that excellency which the chief of the apostles had, this also he might acquire, and receive a ground of closer union with all."—*Ib. Hom. 1, in Rom. n. 1, p. 429.*

"For what great thing, tell me, did Peter give? Was it not a broken net, and a rod, and a hook only? Yet still God opened to him the houses of the world, and spread before him land and sea, and all invited him to their possessions, or rather they sold what was their own, and brought it to his feet, not putting it into his hands, for they dared not, so great was the honour they paid him, as well as their profuseness. But he was Peter, you will say. And what of this, O man? For it was not to Peter only that He promised these things."—*Ib. Hom. 7, in Rom. n. 8, p. 494.*

"‘Obey your prelates, and be subject to them.’ (Heb. xiii. 17.)...On this account He entrusted this to the chief of the apostles, who also loved Him more than the rest, after first asking him if He was loved by him, that thou mayest learn that this, above all other things, is placed as a proof of love to

* “‘Your faith is spoken of in the whole world.’ (Rom. i. 8.) And yet Peter had preached there, but he reckons what was his, to be his own also. In such degree, as I said before, was he beyond measure clear of envy."—*Ib. Hom. 2, in Rom. n. 2, p. 437.*

Him. For this requires a vigorous soul. Let this have been said by me of the best shepherds, not of myself, and of those with us, but if any be such as Paul was, such as Peter was, such as Moses was."—*Ib. Hom. 29, in Rom. n. 5. p. 737, cf. ib. n. 4, p. 734.*

"For this cause not even in the kingdom is the honour equal; not amongst the disciples were all equal; but the three were preeminent above the rest; and amongst these three again there was much difference. For with God there is a very exact method even to the last. Yea, 'for star differeth from star in glory,' it saith. And yet all were apostles, and all were 'to sit on twelve thrones,' and all had left their goods, and all companioned with Him, but still the three He took. And again, even of these very three He said, that some were under and some superior. 'To sit on My right hand and on My left is not, He says, Mine to give, but to them for whom it is prepared.' (Mark, x. 40.) And He sets Peter before them, saying, 'Lovest thou Me more than these?' And John too was loved above the rest."—*Ib. Hom. 31, in Rom. n. 4, p. 750.*

"'I am of Paul, and I of Apollos, and I of Cephas.' (1 Cor. i. 12.) If it were not right for them to call themselves by the name of Paul, and of Apollos, and of Cephas, much less of any others. If under the Teacher, and the first of the apostles, and one that had instructed so much people, it was not right to be enrolled, much less under those who were nothing....Not honouring himself before Peter, has he set him last, but preferring Peter even greatly before himself. For he has arranged his statement according to an ascending scale, that he might not be supposed to do this from envy, and for spiteful jealousy's sake, to be detracting from the other's

honour.”—*T. x. Hom. 3, in 1 Cor. n. 1, 2, p. 16, cf. ib. Hom. ix. 5 ; xv. 5.*

“But there are also other prophecies which stretch along from that time, even unto His coming, which examine as thou pleasest; such is this, ‘I am always with you, even to the consummation of the world;’ and this, ‘Upon this rock I will build My Church, and the gates of hell shall not prevail against it,’... and many others more than these. Whence, then, the truth of the prophecy, if, that is, it were a fiction? How have not the ‘gates of hell prevailed’ against the Church? How is Christ always with us? For had He not been *with us*, the Church never could have conquered.”—*Ib. Hom. 6. in 1, ad Cor. n. 3, p. 47, cf. ib. Hom. 7, n. 9, p. 63.*

“See his wisdom, he puts the chief (Peter) last, for the strongest of the heads of argument are put in that place.”—*T. x. Hom. 21, in 1 Cor. ix. 5, n. 2. p. 180.*

“Consider, I pray thee, this same apostle who speaks these things, how he ever ascribes them to God; how of his sins he makes mention continually, but of his good deeds never, unless, perchance, it should be needful to correct the disciples; and even if he be compelled to do this, he calls the matter folly, and yields the first place to Peter, and is not ashamed to labour with Priscilla and Aquila.”—*Ib. Hom. 35, in 1 Cor. n. 5, p. 329.*

“‘He was seen by Cephas,’ &c. (1 Cor. xv. 5.) For this He appears to Peter first. For he who first confessed Him the Christ, justly was thought worthy to be the first to see the resurrection. And not on this account alone does He appear to him first, but also because he had denied Him; more abundantly to comfort him, and pointing out that he is not abandoned, before the rest He vouchsafed him even this sight, and to him the first He entrusted

the sheep."—*Ib. Hom. 38, in 1 Cor. n. 4, p. 356.*

"Our Lord, for the most part, spoke gently to His disciples, but there are times when He uses sterner language, and now pronounces a blessing, and now a rebuke. For, having said to Peter, 'Blessed art thou, Simon Barjona,' and having promised to lay the foundations of the Church upon his confession, not long after those words, He says, 'Go behind Me, Satan, thou art a scandal to Me.'"—*T. x. Hom. in Gal. in princip. n. 1, p. 657.*

"'Then, after three years I went up to Jerusalem to see Peter.' (Gal. i. 18.) What could be more lowly than such a soul? After so many and so great good deeds, wanting nothing of Peter, nor of his voice, but being equal in honour with him,—for I will say no more at present—still does he go up to him, as to one greater and elder....And the only object of his journey was to visit Peter. Seest thou how he renders to them the becoming honour, and thinks himself to be not only not better, but not even equal to them? 'But other of apostles I saw none, saving James the brother of the Lord.' (Ib. 19.) See how he has greater friendship for Peter; for on his account he left his home, and with him he abode. This I continually repeat, and desire you to remember, that when you shall hear what he seems to have spoken against Peter, no one may suspect the apostle. For on this account does he also name these things, by anticipation correcting this, that when he says, 'I withstood Peter,' no one may suppose that these are words of enmity and contention. For he both honours the man, and loves him more than all do. For on account of none other of the apostles did he go up, but for him alone."—*Ib. in Gal. i. 18, 19, p. 677-8.*

“ ‘For He who wrought in Peter to the apostleship of the circumcision, wrought in me also amongst the Gentiles.’ (Gal. ii. 8.) He calls the Gentiles the uncircumcision, and the Jews the circumcision. And he further points out he is equal in honour to them, and compares not himself with the others, but with the chief, pointing out that each partook of the same dignity—‘And when he had known the grace that was given to me, James and Cephas and John, who seemed to be pillars, gave to me and Barnabas the right hand of fellowship.’ (Ib. 9.)... Where he had need to compare himself, he mentions Peter alone, but where to call in a testimony, the three together, and with an encomium, saying, ‘Cephas and James and John, who seemed to be pillars.’ Here again, not to do away with the fact, does he say, *who seemed*, but adopting the opinion of others.”—*Ib. in Gal. ii. 8, 9, n. 3, p. 685.**

ST. GAUDENTIUS OF BRESCIA, L. C. 387.—“I beseech our common father Ambrose, that, after the scanty dew of my discourse, he may pour abundantly into your hearts the mysteries of the divine

* On Gal. ii. 11, 12: “Many on a superficial reading of this part of the Epistle, suppose that Paul accused Peter of acting a part. But this is not so, indeed it is not, far from it; we shall discover a deep wisdom, both of Paul and Peter, in this matter, for the benefit of their hearers. But first a word must be said about Peter’s freedom of speech, and how it was ever his way to outstrip the other disciples. Indeed, it was upon such occasion that he gained his name from the unbending and impregnable character of his faith. For when all were interrogated in common, he stepped before the others, and answered, ‘Thou art the Christ, the Son of the living God.’ (Matt. xvi. 16.) This was when *the keys* were committed to him. So, too, he appears to have been the only speaker on the Mount.... Paul therefore does not speak this

writings. Let him speak from that Holy Spirit with which he is filled, and 'from his belly shall flow rivers of living water;' and, as a successor of Peter, he shall be the mouth of all the surrounding priests. For when the Lord Jesus asked of the apostles, 'Whom do you say that I am?' Peter alone replies, with the mouth of all believers, 'Thou art the Christ, the Son of the living God.' What reward did that confession at once receive? Blessedness indeed, and the most glorious power of the heavenly kingdom. Now when Peter alone speaks, the faith of the other believers is not excluded; but a fitting order is observed; whilst to the prince of the apostles the first place of speaking is justly deferred, lest there might seem to be confusion rather

against Peter....But, to remove any doubt on this point, we must unfold the reason of these expressions. The apostles, as I said before, permitted circumcision at Jerusalem, an abrupt severance from the law not being practicable; but when they came to Antioch, they no longer continued this observance, but lived indiscriminately with the believing Gentiles. At that time Peter's behaviour was similar, but when some came from Jerusalem who had heard the doctrine he delivered there, he no longer did so, but, fearing to perplex them, changed his course, with two objects secretly in view, both to avoid offending those Jews, and to give Paul an opportunity of animadverting. For had he, having allowed circumcision when preaching at Jerusalem, changed his course at Antioch, his conduct would have appeared to these Jews to proceed from fear of Paul, and his disciples would have condemned his excess of pliancy. And this would have created no small offence; but in Paul, who was well acquainted with all the facts, his withdrawal would have raised no suspicion, as knowing the intention with which he acted. Wherefore Paul rebukes, and Peter submits, that when the master is blamed, yet keeps silence, the disciples may more readily come over. Without this occurrence, Paul's exhortation would have had little effect."—*Ib. in c. ii. ad Gal. n. 4.*

than a reply, if all emulously and together had answered on that occasion. And it is to be considered how that Judas Iscariot could not have *confessed with the mouth* what *with the heart he believed not*...But later, when Judas had been condemned for the crime that he had committed; all the apostles, when Christ had risen, receive *the keys* in Peter; yea, rather, with Peter receive the keys of the heavenly kingdom from the Lord Himself, when He says, 'Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven;' and again, 'Going,' He says, 'teach all nations and baptize them in the name of the Father, and of the Son, and of the Holy Ghost.' For the gate of the kingdom of heaven is not opened save by this key of the spiritual sacraments."—*Tract. 16, de ordin. ipsius, p. 968, T. v. Bib. Max.*

ST. ANDREW OF CÆSAREA, G. C. 387.—"For Simon Magus also, in the presence of blessed Peter, the chief of the apostles, and of many Romans, he (Apollonius) raised from the dead, so as to be clearly seen to move."—*In Apocal. c. 37, p. 613, T. v. Bib. Max.*

"And the foundations of the walls of the city were adorned with all manner of precious stones. The first foundation was jasper.' (Apoc. xxi. 19.) It is probable that by the *jasper* is signified blessed Peter, the chief of the apostles; as he ever bore in his body the mortification of Christ, and always showed towards Him a vigorous and undying love. And he always has been a leader to us to green pastures."—*Ib. c. 66, p. 631.*

ST. JEROM, L. C. 390, n. 1.—"Since the East, in conflict with itself with the old fury of this people, 'tears into shreds the Lord's coat, that was seamless and woven from the top,' (John xix. 23); and 'the

foxes lay waste the vineyard of Christ,' so that, amongst 'the broken cisterns that hold no water,' (Jerem. ii. 13), it is difficult to understand which is 'the sealed-up fountain, and the enclosed garden,' (Cant. iv. 12), therefore have I thought that by me is the chair of Peter, and the *faith praised* by the mouth of the apostle, to be consulted, thence seeking now the food of my soul, where in former days I received the robes of Christ...*n.* 2. Wherefore, though your greatness terrifies me, yet your kindness invites me. From the priest the sacrifice claims salvation; from the shepherd the sheep claims protection. Let us speak without offence; let the greatness of the Roman height be put aside. I speak with the successor of the Fisherman, and the disciple of the cross. I following none as the first, but Christ, am associated in communion with thy Blessedness, that is, with the chair of Peter. On that rock the Church is built, I know. Whoso shall eat the Lamb outside this house is profane. If any shall not be in the ark of Noah, he shall perish whilst the Deluge rules. And as, for my sins, I have wandered to that desert which borders Syria; nor can I at all times, with such a distance between us, ask for the Holy of the Lord from your Holiness, therefore do I here follow your colleagues, the Egyptian confessors, and my little skiff lies concealed between those deeply-laden vessels. I know not Vitalis; Meletius I reject; I am ignorant of Paulinus. 'Whoso gathereth not with thee, scattereth;' that is, he who is not of Christ, is of anti-christ."—*T. i. Ep. xv. ad Damasum. n. 1, 2, p. 38-9.*

"The Church is rent into three parts, each eager to drag me to itself. The ancient authority of the monks, dwelling round about, rises against me. Meanwhile I cry out, If any be joined to the chair

of Peter, he is mine.”—*Ib. Ep. 16, ad Damasum. n. 2, p. 42-3.*

“If then the apostle Peter, upon whom the Lord built the Church, has recorded that the prophecy and promise of the Lord was at that time fulfilled, how can we assert for ourselves another time?”—*Ib. Ep. 41. 2, ad Marcellam. p. 188.*

“She, that with a firm root is founded upon the rock Christ, the Catholic Church, is the *one dove*; she stands the *perfect one*, and near to His right hand, and has nothing sinister in her.”—*Ib. Ep. lxxv. 15, ad Principiam. p. 386.*

N. 6.—“This explanation (collusion between St. Peter and St. Paul), which Origen first gave, in his tenth book of the *Stromata*, when explaining the Epistle of Paul to the Galatians, and which other interpreters have followed after him,* they introduced for this cause, or for this especially, to answer the blaspheming Porphyry, who accused Paul of forwardness, that he dared to blame Peter, the prince of the apostles. N. 7.—Peter with his accustomed liberty said, (Council of Jerusalem)...and James the apostle and all the priests at the same time passed over to his opinion. N. 8.—These particulars ought not to be wearisome to the reader, but are useful both to him and to me, that we prove that, before the apostle Paul, Peter was not ignorant, yea that he was the author of this decree, that the Law, after the Gospel, was not to be observed. In fine, of such authority was Peter, that Paul has

* Of this St. Jerom had said, “If this sense please not any one,—according to which it is shewn, that neither Peter sinned, nor Paul forwardly blamed one greater,—he ought to shew with what consistency Paul reprov'd in another what he himself did.”—*Ep. 112, ad Augustin. n. 4, p. 740.*

written in his epistle, 'Then after three years I went to Jerusalem to see Peter, and I tarried with him fifteen days.' And again in what follows; 'After fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. And I went up according to revelation, and conferred with them the Gospel which I preach among the Gentiles,' (Gal. ii. 1, 2), shewing that he had no security in preaching the Gospel, unless strengthened by the sentence of Peter, and of the other apostles who were with him....It is, therefore, a matter of doubt to none, that the apostle Peter was the first author of that opinion, as a prevaricator against which he is now blamed."—*Ib. Ep. 112, ad Augustin. n. 6 7, 8, pp. 740-4.*

"But thou sayest, the Church is founded upon Peter, though in another place the same is done upon all the apostles, and all receive *the keys of the kingdom of heaven*; and the strength of the Church is consolidated equally upon them; yet therefore one is chosen among the twelve, that, a head being constituted, occasion of schism may be done away with. But why was not John the virgin, chosen? Deference was paid to age, because Peter was older, lest one yet a youth, and almost a boy, should be set above men of advanced age."—*T. ii. L. 1, adv. Jovin. n. 26, p. 279.**

"Did not Paul 'withstand Cephas to the face, because he walked not uprightly' (Gal. ii. 11, 14), in the Gospel? And yet he calls him one that was before him, and a pillar of the Church, and con-

* "The safety of the Church depends on the dignity of the supreme priest, to whom, if a certain unshared and eminent power be not granted by all, there will be as many schisms in the Church as there are priests."—*T. ii. c. Luceferi. n. 9 p. 182.*

ferred with him his preaching, lest he should run, or had run, in vain."—*Ib. L. 3, adv. lib. Rufini. n. 2, p. 532.**

"As Plato was the prince of the philosophers, so was Peter the prince of the apostles, upon whom the Church of the Lord was founded in stable massiveness; a church which, neither by the assaulting wave, nor by any tempest, is shaken."—*Ib. Dial. adv. Pelagian. 1, 14, p. 707.* For the same title, 'prince of the apostles,' see in the same vol. *De Vir. Illustr. c. 1, p. 827; also T. iv. L. 14, in Is. 52, p. 609; and T. vii. in Ep. ad Galat. c. 1, v. 1. p. 373.*

On Isaias ii. 2.—"This *mountain* is in the house of the Lord, which the prophet sighs after, saying, 'One thing I have asked of the Lord, this will I seek after, that I may dwell in the house of the Lord all the days of my life,' (Ps. xxvi. 4), and concerning which Paul writes to Timothy, 'But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth.' (1 Tim. iii. 15.) This house is built upon *the foundation of the apostles and the prophets*, as imitators of Christ. Of this house, Jerusalem, the Psalmist cries out saying, 'They that trust in the Lord shall be as Mount Sion; he shall not be moved for ever that dwelleth in Jerusalem. Mountains are round about it; and the Lord is round about His people.' (Ps. cxxiv. 1.) Whence also upon one of the mountains Christ

* The following from the same vol. is not without its meaning. "A worshipper of idols, used in joke to say to blessed Pope Damasus, 'Make me bishop of the Roman city, and I will at once be a Christian.'"—*Ib. c. Joan. Hierosol. n. 8, p. 415.*

found the Church, and says to him, 'Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it.' "

—*T. iv. L. 1, c. 2, in Is. p. 43-4.*

" 'He shall gather together the lambs with His arm' (Is. xl. 11); he says, not bulls and rams and goats, and the full-grown sheep—which He threatens by Ezechiel (xxxiv. 3), that *they eat the milk, and are clothed with the wool*, and tread under foot the weak flock,—but *the lambs* that are yet tender, and of unformed youth in Christ, who have lately been born again in baptism, of whom the Lord spoke Himself to Peter, 'Feed My lambs.' Whence also it is written in the same Ezechiel, 'I will raise up the shepherds over them, even My servant David, and he shall feed them, and shall be their shepherd. And I the Lord will be their God, and David the prince in the midst of them. I, the Lord, have spoken it, and I will make a covenant with David, a covenant of peace.' (Ezech. xxxiv. 23-5.)"—*Ib. L. 4, in c. 40, Is. p. 484.**

"More is required of me than of a deacon; more of a deacon than of a layman. But he who holds the highest place in the Church, shall render an account for the whole Church. Therefore did the apostle Paul, as he to whom much had been entrusted, say, 'Let a man so account of us as the ministers of Christ, and dispensers of the mysteries of God.' (1 Cor. iv. 1.)"—*T. v. Transl. Hom. Orig. in Jerem. Hom. 7, p. 810. See Huet. in loco.*

Commenting on Amos vi. 12, 13.—"The rock is Christ, Who gave to His apostles, that they also should be called rocks, 'Thou art Peter, and upon

* "For not only is Christ a rock, but He also gave to the apostle Peter, to be called a rock."—*Comm. in Jerem. L. 3, c. 16, p. 955.*

this rock I will build My Church.'"—*T. vi. L. 3, in Amos. p. 320.*

On Amos ix. 11.—“Where the authority of the apostles, especially of Peter and James,—whom the *vessel of election* calls *pillars* of the Church,—is preeminent, there every suspicion of a variable exposition is to be done away with, and what is set forth by men so great, that is to be followed. In the Acts of the Apostles, a question having arisen amongst the apostles, why Paul and Barnabas have received men from the Gentiles without circumcision, and the observance of the Sabbath, Peter answered, as became him; James approving his opinion spoke thus: ‘Men brethren, hear me,’ &c. (Acts xv. 13-15.)”—*Ib. L. 3, in Amos ix. 11, p. 354-5.*

“‘The names of the twelve are these.’ (Matt. x. 2.) A list of the apostles is set down, that outside these, those who were to be pseudo-apostles might be excluded. The first Simon, who is called Peter, and Andrew his brother, &c. (*Ib.*) The order of the apostles, and the merit of each, it was His to distribute, Who searches the secrets of the heart. The first written is Simon, by surname Peter, to distinguish him from another Simon, who is called the Chananean, from the village of Cana in Galilee, where the Lord turned water into wine. He also calls James, the son of Zebedee, because another also follows, James of Alphæus. And He associates the apostles in pairs. He joins Peter and Andrew, brothers not so much in the flesh as in the spirit. James and John, who, leaving the bread of the body, followed after their true Father: Philip and Bartholomew; Thomas also and Matthew the publican. The other evangelists, in the conjunction of the names, put Matthew first and Thomas after him; and they add not the word *publican*, lest, recording his former mode of life, they might seem to

taunt the evangelist. But this evangelist puts himself, as we have said above, after Thomas, and calls himself a *publican*, that 'where sin abounded, grace also might abound the more.' (Rom. v. 20.)"—*T. vii. L. 1, in Matt. c. 10, p. 56-7.**

"'But whom do you say that I am? Simon Peter answered and said, Thou art the Christ, the Son of the living God.' (Matt. xvi. 15, 16.) Let the prudent reader observe, that from what follows and the context of the discourse, the apostles are not called men, but gods. For when He had said, 'Whom do men say that the Son of Man is?' (Ib. 13), He subjoined, 'But whom do you say that I am?' They, as men, have human thoughts, but you who are gods, 'whom do you think that I am?' Peter, in the person of all the apostles, makes the profession, 'Thou art the Christ, the Son of the living God.' He calls Him *the living God*, to distinguish Him from those gods, who are thought gods, but are dead.

"'And Jesus answering said to him: Blessed art thou, Simon Barjona, because flesh and blood hath not revealed it to thee, but My Father who is in heaven.' (Ib. v. 17.) To the testimony of the apostle concerning Himself He makes a return. Peter had said, 'Thou art the Christ, the Son of the living God;' the true confession received a reward, 'Blessed art thou, Simon Barjona.' Why? 'because flesh and blood hath not revealed it to thee, but the Father' has revealed it... 'And I say to thee,' What is it that He says, 'and I say to thee?' Because

* On Matt. viii. 26.—"Upon this rock the Lord founded the Church; from this rock the apostle Peter derived his name. On a rock of this kind the *tracks of the serpent* are not found. (Prov. xxx.) Of this (rock) the prophet speaks confidently, 'He hath set my feet upon a rock.' (Ps. xxxix. 3.)"—*Ib. in Matt. L. 1, c. 8, p. 42.*

thou hast said to Me, 'Thou art the Christ, the Son of the living God;' and 'I say to thee,' not in vain words, and that have no effect, but *I say to thee*, because for me to have said, is to have done.

" 'That thou art Peter, and upon this rock I will build My Church.' (Ib. 18.) As He Himself gave light to the apostles, that they might be called *the light of the world*, and as they obtained other names also from the Lord, so to Simon also, who believed on the rock Christ, He bestowed the name of Peter. Whilst, according to the metaphor of a *rock*, it is rightly said of him, 'I will build My Church upon' thee.

" 'And the gates of hell shall not prevail against it.' I think *the gates of hell* are vices and sins; or certainly the doctrines of heretics, by which men enticed are led to hell. Let no one, therefore, think that the words are spoken of death, so that the apostles would not be subject to the condition of death, whose martyrdoms we see so illustrious."—*Ib. in Matt. xvi. p. 123-4.**

" 'Get behind me, Satan.' Many think that Peter was not thus rebuked, but the spirit, our adversary, who suggested to Peter what he had said....Let the prudent reader inquire how, after so great a blessing, 'Blessed art thou Simon Barjona,' and, 'Thou art

* " 'And Peter answering said.' (Matt. xiv. 28.) On all occasions Peter is found to be of the most ardent faith. When the disciples were asked whom men said that the Son of Man was, he makes the confession. When He wished to hasten to the Passion, he forbids Him; and though wrong in sense, he was not wrong in affection; being unwilling for Him to die, whom a little while before he had confessed to be the Son of God. The first amongst those who were first, he goes up to the mountain with the Saviour; and in His Passion he alone follows, &c."—*Comm. in Matt. L. ii. c. 15, p. 107-8.*

Peter, and upon this rock,' &c. (Matt. xvi. 18, 19), he now hears, 'Get behind Me, Satan, thou art a scandal to Me.' Or, what is this sudden change, that, after so great rewards, he should be called *Satan*? But let him consider who is searching into this matter, that the blessing, and the power, and the building of the Church upon him, were a promise for the future, and not given at that present time. 'I will build,' He says, 'My Church upon thee, and the gates of hell shall not prevail against it.' And, 'I will give to thee the keys of the kingdom of heaven.' All these regard the future, which, had they been given to him at once, never would the error of false opinion have found place in him."—*Ib. in Matt. L. 3, c. 17, p. 127.*

" 'Then after three years I went to Jerusalem to see Peter,' (Gal. i. 18); not to behold his eyes, his cheeks, and his countenance; whether he were thin or stout; had a hooked or a straight nose; whether his forehead was covered with hair, or as Clemens reports in his 'Periods,' his head was bald. Neither do I think that it could have been consistent with apostolic gravity, after a preparation of three years, that he could wish to see anything human in Peter. But he gazed on him with those eyes with which he also is now seen in his own Epistles. Paul saw Cephas with those eyes with which Paul himself is looked upon by all wise men. If any one think otherwise, let him join all this with the sense above indicated, that the apostles contributed nothing to each other. For even in that he seemed to go to Jerusalem, he went in order to see the apostle, not with a desire of learning—because he also had the same author of his preaching—but to pay honour to the first apostle... 'But of them who seemed to be something,' (what they were some time, it is nothing to me), 'God accepteth not the person of man.' (Ib. ii. 6.) Though, he says, the Lord had with Him

the apostles Peter and John; and they saw Him transfigured on the mount, and upon them the foundation of the Church is placed; still to me this matters nothing, because I speak not against those who at that time followed the Lord, but against those who now set the law before grace; neither do I detract from *those who were before me*, nor in any particular accuse those who are greater, but this I say, that *God accepteth not the person of man*. For He *accepted not* that of Moses; He *accepted not* that of David, nor of others....And thus cautiously, and step by step, he advances between praise and blame of Peter, that he may both defer to the apostle that was before him, and yet, compelled by truth, may 'withstand him boldly to the face.'...Now, if any one thinks that Paul truly *withstood* the Apostle Peter, and for the truth of the Gospel intrepidly did an injury to one that was before him, this will not stand for him, that Paul also himself was made a Jew to the Jews, that he might gain the Jews, and will be held guilty of the same dissimulation, when he had 'his head shorn in Conchra,' (Acts, xviii. 18), and made bald, made an offering in Jerusalem, and circumcised Timothy. (Acts, xvi. 3.)...There are who do not think that the Cephas, of whom Paul here writes that 'he withstood him to the face,' is the same Apostle Peter, but another so called of the seventy disciples; and they say that Peter could not have withdrawn himself from eating with the Gentiles, as he even had baptized Cornelius the centurion; and, when he had gone up to Jerusalem, those of the circumcision contending against him, and saying, 'why hast thou entered in to men uncircumcised, and eaten with them?' (Acts, xi. 3), after narrating the vision, he terminated his answer thus, 'If then God hath given to them the same grace as to us who have believed in the Lord Jesus Christ, who was I that I should

withstand God? on hearing which they were silent, and glorified God, saying, 'Therefore to the Gentiles also God hath given repentance unto life.' (Ib. 17, 18.) Especially as Luke, the writer of the history, makes no mention of the dissension; nor even says that Peter ever was at Antioch with Paul; and occasion would be given to Proptyr's blasphemies, if either he be believed to have erred, or Paul to have impertinently confuted the prince of the apostles. To whom must be answered, first, that we know not the name of any other so called Cephas, except his who is also in the Gospel, and in the other Epistles of St. Paul, and in this very epistle too is it at one time written Cephas, and at another Peter. Not that Peter signifies one thing, and Cephas another; but what we in the Latin and Greek languages call *petra*, (a rock), this the Hebrews and Syrians, because of the affinity of their two languages, call Cephas."—*Ib. in Gal. c. i. ii. p. 394-409.*

"The Apostle Peter, by nation a Galilean, the first high priest (Pontifex) of the Christians, when he had first founded the Church at Antioch, proceeds to Rome, where, preaching the Gospel, he continues for twenty-five years Bishop of that city."—*T. viii. Chron. (Euseb.) ad ann. 43, p. 578.*

HILARY THE DEACON, *L. C. 399.**—"If it be thought that time is to make a prescription, John began to preach before Christ, and Christ did not baptize John, but John Christ. But then does God judge so? Finally, Andrew followed the Saviour before Peter; and yet not Andrew, but Peter, received the primacy."—*Ep. 2, ad Cor. xii. 12, p.*

* Commonly called Ambrosiaster; because this Commentary on St. Paul's Epistles was long ascribed to St. Ambrose, and is still found in the editions of his works.

205. We find earlier, *Ib. c. xi. n. 2*, "See whether it is befitting to blame the Apostle Peter, who is first amongst the apostles, and how much more amongst others."

"Then after three days I went to Jerusalem to see Peter, and I tarried with him fifteen days.' (Gal. i. 18.) It was becoming that he should desire to see Peter, because he was the first amongst the apostles, to whom the Saviour had delegated the care (*curam*) of the Churches; not indeed to learn something from him, because he had already learnt from the Author by whom Peter himself also had been instructed; but on account of his love of the apostleship, and that Peter might know that the same liberty had been given to him, which himself (Peter) had also received....' When they had seen that to me was committed the Gospel of the uncircumcision, as to Peter was that of the circumcision.' (*Ib. ii. 7, 8.*) He names Peter alone, and compares him to himself, because he (Peter) had received the primacy to found the Church; himself also having been elected in like manner, to have the primacy in founding the Churches of the Gentiles; yet so that Peter also should preach to the Gentiles, if there were occasion, and Paul to the Jews. For each is found to have done both; but still plenary authority is discerned as given to Peter in preaching to the Jews, and the perfect authority of Paul is found in preaching to the Gentiles. Whence also he calls himself the apostle of the Gentiles....He claims for himself the grace of a primacy given to him alone of God, as also to Peter alone was it granted amongst the apostles.....' But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.' (*Ib. 11.*)...Which of them would dare to *withstand* Peter the first apostle, to whom the Lord gave 'the keys of the kingdom of heaven,' but another such a one, who, in the confidence of

his own election, knowing himself not unequal, might resolutely reprove what the other inconsiderately had done....Therefore did he inveigh against Peter alone, that in him, who is the first, the others might learn."—*In Gal. c. i. ii. p.* 213-17.

"Why does the Saviour pay the didrachma for Himself only and Peter, and not also for the other apostles? (The devil) took possession of the minds of those who claimed the didrachma, to do his will; so that, coming up to Peter, who was the first amongst the apostles, they should say that the didrachma ought to be paid by the Master of those who were free from these burthens....But when the Saviour ordered it to be given for Himself and Peter, He seems to have paid for all. For as all were in the Saviour by virtue of His office as Teacher, so also after the Saviour all were included in Peter, For He constituted him to be their head, that he might be the shepherd of the Lord's flock. For, amongst other things, He says to the disciples, 'Watch and pray that ye enter not into temptation.' (Matt. xxvi. 41.) And He says to Peter, 'Behold, Satan hath desired to have you, that he might sift you like wheat. But I have prayed for thee that thy faith fail not, and thou being once converted, confirm thy brethren.' (Luke, xxii. 31, 32.) What doubt is there? He prayed for Peter, but prayed not for James and John, not to mention the others. It is manifest that all are included; for, praying for Peter, He is seen to have prayed for all. For a people is ever blamed or praised in him that is set over it."—*Quæst. 75, ex N. Test. in App. S. August. iii.* 2894.

ST. AUGUSTIN, L. C. 400.—"During this same period of my priesthood, I wrote a book against *the Epistles of Donatus*, who was the second bishop at Carthage, after Majorinus. In that Epistle he

labours to have it believed that, in his communion only, is the baptism of Christ. We wrote against him in that book. In a certain place I said of the apostle Peter, that on him as on a rock the Church was founded; which sense is also sung by the mouth of many in the verses of the most blessed Ambrose, where he says that the cock, hoc, ipsa petra ecclesiæ, canente, culpam diluit.* But I know that I have since very often so expounded what was said by the Lord, 'Thou art Peter, and upon this rock I will build My Church,' that it should be understood *upon Him, whom* Peter confessed, saying, 'Thou art the Christ, the Son of the living God;' and so Peter, named from this rock, would represent the person of the Church, which is built upon this rock, and received the keys of the kingdom of heaven. For it was not said to him, 'Thou art *Petra*, (a rock, or stone), but *Petrus*;' but the *Petra* was Christ, whom Peter confessed, as the whole Church confesses Him. But let the reader choose whichever of these two senses may be the more probable."—*T. i. L. 1, Retract. xxi. 1, p. 67-8.*†

"If the order of bishops succeeding to each other is to be considered, how much more certainly, and truly beneficially, do we reckon from Peter himself, to whom, bearing a figure of the whole Church, the Lord says, 'Upon this rock I will build My Church, and the gates of hell shall not prevail against it.' For to Peter succeeded Linus, &c."—*T. ii. Ep. 53, n. 2, Generoso, p. 180.* For continuation, see Part ii.

"Peter himself received with the piety of a holy and benignant humility what was done profitably by

* See the passage under St. Ambrose, *Part i. p. 76.*

† For an explanation of St. Augustin's system, see the note given under St. Hilary of Poitiers.

Paul in the freedom of charity. And thus he gave to posterity a rarer and holier example, that they should not disdain, if ever perchance they left the right track, to be corrected by their juniors, than Paul, that even inferiors might confidently venture to resist superiors, brotherly charity maintained, for the defence of evangelical truth."—*Ib. Ep. 82, Hieronymo, n. 22, p. 297.*

"How pestilent and deadly to the sheep of Christ what follows necessarily from the sacrilegious disputations of these men, (the Pelagians); that we ought neither to pray that we may not enter into temptation, though the Lord both taught this to the disciples, and set it down in the prayer which He taught; nor that our faith may not fail, which Himself has testified that He asked for the Apostle Peter....The Lord Jesus ought not to have said, 'Watch and pray,' but only, 'Watch lest ye enter into temptation,' (Luke, xxii. 40); nor to the most blessed Peter, the first of the apostles, 'I have prayed for thee,' but, I warn thee, or, I order and command, 'that thy faith fail not.' "—*Ib. Ep. 175, Innocentio, n. 4, p. 925.*

"But we think that, by the aid of the mercy of our Lord God, who will vouchsafe both to guide thee deliberating, and to hear thee praying, those who hold opinions so perverse and pernicious, will more easily yield to the authority of your Holiness, derived as it is from the authority of the Holy Scriptures; so that we may rather congratulate ourselves on their correction, than sorrow together over their destruction."—*Ib. Ep. 176, Concil. Carthag. Innocentio, n. 5, p. 928. For Pope Innocent's answer; see later under his name.*

" 'Thou art Simon, the son of Jona, thou shalt be called Cephas, which is interpreted Peter.' (John i. 42.) Is it a great thing that he changed his name, and from Simon made it Peter? But Peter

(*Petrus*) is from *petra* (a rock), and the rock (*petra*) is the Church; in the name of Peter, therefore, the Church was shadowed forth. And who is secure, but he who builds upon a rock? And what says the Lord Himself? 'He that heareth these My words, and doeth them, I will liken him to a wise man, building upon a rock.' (Matt. vii. 24.)"—*T. iii. Tr. 7, in Joan. n. 14, p. 1762.*

"He (Nathaniel) utters such a declaration, 'Thou art the Son of God, Thou art the King of Israel,' (John, i. 49), as Peter so long after, when the Lord said to him, 'Blessed art thou Simon Barjona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven.' There also He named the rock, and lauded the firm support of the Church in this faith."—*Ib. n. 20, p. 1766.*

"Therefore to Peter, whom He willed to make a good shepherd, not in Peter himself, but in His body, He says, 'Peter, lovest thou Me? Feed My sheep.' This once, this twice, this a third time, even to his grief. And when the Lord had questioned him as much as He judged him meet to be questioned, that he might thrice confess, who had thrice denied, and had thrice commended to him His sheep to be fed, He says to him, 'When thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou art old thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not.' (John xxi. 18.) And the evangelist has expounded what the Lord said, 'And this He said signifying by what death he should glorify God.' (Ib. 19.) To this, then, pertains 'Feed My sheep; that thou lay down thy life for My sheep.'"—*Ib. Tr. 47, n. 2, p. 2146.*

"Judas is not one man. One bad man denotes the body of bad men; just as Peter denotes the body of the good, yea, the body of the Church, but

in the good. For if in Peter there were not the mystery of the Church, the Lord would not have said to him, 'To thee I will give the keys of the kingdom of heaven; whatsoever thou shalt loose on earth shall be loosed also in heaven, and whatsoever thou shalt bind on earth shall be bound also in heaven.' If this was spoken only to Peter, the Church does not this. But if this is also done in the Church, that what things are bound on earth are bound in heaven, and what things are loosed on earth are loosed in heaven; because when the Church excommunicates, the person excommunicated is bound in heaven; when one is reconciled by the Church, the person reconciled is loosed in heaven; if this, therefore, is done in the Church, when Peter received the keys, he denoted the whole Church."—*Ib. Tr.* 50, *n.* 12, *p.* 2184.

"When the Lord washed the feet of the disciples, 'He cometh to Simon Peter; and Peter saith to Him; Lord, dost Thou wash my feet?' (John xiii. 6.) For who would not be terrified at having his feet washed by the Son of God?...Nor are we to suppose that Peter amongst them quailed at and refused this, whereas the others before him had willingly and with equanimity permitted it to be done to them. It is indeed easier to take these words in the Gospel, since after saying, 'He began to wash the feet of the disciples, and to wipe them with the towel wherewith He was girded,' (5), then it goes on to say, 'He cometh therefore to Simon Peter,'—as meaning that He had already washed some, and after them came to the first. For who knows not that the most blessed Peter is the first of the apostles?"—*Ib. Tr.* 56, *n.* 1, *p.* 2218.

"As in the apostles...all were questioned, Peter alone answered, 'Thou art the Christ, the Son of the living God;' and to him is said, 'To thee I will

give the keys of the kingdom of heaven,' as though he alone received the power of binding and loosing ; whereas he alone hath said that for all, and received this with all, as bearing the person of unity itself ; there one for all, because unity is in all."—*Ib. Tr.* 118, n. 4, p. 2438.

"Thus fares the Church by blessed hope in this troublesome life ; of which Church the apostle Peter, by reason of the primacy of his apostolate, was, by a figurative generality, the personification. For as to what regards him personally, by nature he was one man, by grace one Christian, by more abundant grace, one, and that the first, apostle ; but when it was said to him, 'To thee I will give the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth,' &c., (Matt. xvi. 19), he denoted the universal Church, which in this world, by divers temptations, like as by rains, flood, tempests, is shaken, and falls not, because it was founded *upon a rock*, whence Peter derived his name. For *petra* is not derived from *Petrus*, but *Petrus* from *petra* ; as Christ is not from Christian, but Christian from Christ. For therefore does the Lord say, 'Upon this rock I will build My Church,' because Peter had said, 'Thou art the Christ, the Son of the living God.' 'Upon this rock,' therefore, He says, which thou hast confessed, 'I will build My Church.' For 'the Rock was Christ ;' upon which foundation Peter also himself was built. 'For other foundation no man can lay but that which is laid, which is Christ Jesus.' The Church, therefore, which was founded in Christ, received in Peter 'the keys of the kingdom of heaven' from Him, that is, the power of binding and loosing sins. For that which in strictness of speech the Church is in Christ, the same by significance is Peter in the Rock ; in which significance the Rock means Christ, Peter the Church."

—*Ib. Tr.* 124, n. 5, p. 2470-1. See *Ib.* n. 7, p. 2473.

“The Lord about to suffer for our salvation, also foretold what was to happen concerning the Passion itself; and Peter says, ‘Be it far from Thee.’ He would fain go before the Lord, give counsel to the Master...It is for this reason that He said ‘Satan,’ because thou wishest to go before Him, Whom thou oughtest to follow; but if thou art behind, and follow Him, thou wilt henceforth not be Satan. What then? ‘Upon this rock I will build My Church.’”—*T. iv. in Ps.* 39, n. 25, p. 483.

“Peter, who a little before had confessed Him the Son of God, and in that confession had been called the rock, upon which the Church should be built, a little afterwards, as the Lord is speaking of His future Passion, says, ‘Be it far from Thee, O Lord.’”—*Ib. in Ps.* 69, n. 4, p. 1020. cf. *Ib. in Ps.* 88, n. 7, p. 1343.

“‘Lo, we have left all things, and have followed Thee.’ (Matt. xix. 27.) The Lord said not to him, Thou hast forgotten thy poverty; what hast thou left that thou shouldst receive the whole world?”—*Ib. in Ps.* 93, *Sermo* 3, n. 16, p. 1656.

“Some things are said which seem peculiarly to relate to the apostle Peter, which nevertheless have not a clear meaning, unless when referred to the Church, of which he is acknowledged to have been a personification in figure, on account of the primacy which he had among the disciples; as is that. ‘To thee I will give the keys of the kingdom of heaven,’ and if there be any other things of this nature.”—*Ib. in Ps.* 108, n. 1, p. 1733.

“‘Take not thou the word of truth out of my mouth exceedingly.’ (Ps. cxviii. 43.) The word of truth, therefore, was not *even exceedingly*, or as some copies have it, even every way, that is not altogether, taken from the mouth of Peter, in whom was

the type of the Church...And the Lord Himself said to Peter, 'I have prayed for thee that thy faith fail not,' (Luke xxii. 32), that is, that the word of truth be not taken away out of thy mouth even exceedingly."—*Ib. in Ps. 118, Serm. 13, n. 3, p. 1869.* So again, *Ib. p. 1875. Cf. in Ps. 123, n. 5, p. 2004.*

"The Lord commends His sheep, because He finds Peter; yea, rather, He also commended unity in Peter himself. The apostles were many, and to one is said, 'Feed My sheep.'...But all good shepherds are in one, are one thing, they feed, Christ feeds...So He Himself feeds when they feed; and He says, I feed; because in them is His voice; in them His charity. For also Peter himself, to whom He commended His sheep as another self, He wished to make one with Himself, that so He might commend the sheep to him; that he might be the head; he bear the figure of the Body, that is, of the Church; and as husband and wife be two in one flesh. Hence that He might commend the sheep, what says He to him first, that He may not commend them to him as to another? 'Peter, lovest thou Me?' And he answers, 'I love:;' and a second time, 'Lovest thou Me?' and a third time, 'Lovest thou Me?' And he answers, 'I love.' He confirms charity, that He may consolidate unity."—*T. v. Serm. 46, n. 30, p. 345.**

Explaining Matt. xxiv. 24-33, he says, "The

* "And this blasphemy (against the Holy Ghost) Peter had not, who presently repented, when he 'wept bitterly,' and who, after he had overcome the spirit who is divided against himself, and who had desired 'to have him to harass him,' and against whom the Lord 'prayed for him that his faith might not fail,' even received the very Holy Spirit Whom he resisted not, that not only his sin might be forgiven him, but that through him remission of sins might be preached and given."—*T. v. Serm. 71, n. 34, p. 575.*

apostle Peter is the type of the one Church. For that Peter, in the order of apostles first; in love of Christ most fervent; often answers one for all. Again, when the Lord asks, whom men said that He was, and the disciples give various opinions of men; and the Lord again asks, and says, 'But whom do you say that I am?' Peter answers, 'Thou art the Christ, the Son of the living God.' One for many gave the answer; unity in many. Then the Lord says to him, 'Blessed art thou, Simon Bar-jona, because flesh and blood hath not revealed it to thee, but My Father who is in heaven.' Then He added, 'And I say unto thee,' as if He had said, 'Because thou hast said to me, 'Thou art the Christ, the Son of the living God,' I also say to thee, 'Thou art Peter.' For before he was called Simon. But this name, that he should be called Peter was imposed upon him by the Lord, and this in that figure, that he might signify the Church. For as Christ is *the rock (petra)*, Peter (*Petrus*) is the Christian people. For the rock *petra* is the original (principal) name. Therefore Peter (*Petrus*) is from *petra* (the rock), not *petra* from *Petrus*; as Christ is not so called from Christian, but Christian from Christ. Therefore, 'Thou art,' He says, 'Peter, and upon this rock,' which thou hast confessed, *upon this rock* which thou hast acknowledged, saying, 'Thou art the Christ, the Son of the living God,' 'I will build My Church,' that is, upon Myself, 'the Son of the living God, will I build My Church.' I will build thee upon Myself, not Myself upon thee.... This same Peter named blessed by the rock, having a figure of the Church, holding the principality of the apostleship, at once after a very little time after he had now heard that he was Peter, now heard that he was to be built upon the rock, displeased the Lord.... See this Peter, who was then our figure; now he trusts, now he totters; now he confesses the undying, now

he fears lest He should die. And this because the Church of God has both strong and weak ones....In that one apostle, then, that is, Peter, in the order of apostles the first and the principal, in whom the Church was figured, both sorts were to be represented, that is the strong and the weak, because the Church exists not without both."—*Ib. Serm. 76, n. 1, 3, 4, p. 595-7.**

On Acts x. St. Peter's vision of the sheet.—"He that has no part in Peter's vision, neither in the keys which were given to Peter....Those *animals* are the Gentiles....After the remission of sins, why should they not be received into the body of Christ, which is the Church of God, the person of which Peter bore? *N. 7.* For Peter in many places of the Scripture appears to bear the person of the Church; especially in that place where it is said, 'To thee I deliver the keys of the kingdom of heaven, whatsoever thou shalt bind,' &c. (Matt. xvi. 19.) Did Peter receive these keys and Paul not receive them? Did Peter receive, and John and James, and the other apostles not receive? or are not these *keys* in the Church, in which sins are daily forgiven? But as in significance Peter bore the person of the Church, what was given to him singly, was given to the Church. Peter, therefore, bore the person of the Church, the Church is the Body of Christ."—*Ib. Serm. 149, n. 6, 7, p. 1019.*

"What Peter said, 'Thou art the Christ, the Son

* See *Ib. Serm. 137, n. 3, p. 958.* "Peter in whom alone He forms the Church." *Ib. Serm. 147, n. 1, 2, p. 1012.* "You remember that the apostle Peter, the first of all the apostles, was disturbed at the Lord's passion.....In this one Peter was figured the unity of all pastors, but of good pastors, who know to feed the sheep of Christ for Christ, not for themselves."

of the living God,' read, and you will find that the demons said, 'I know who Thou art, the Son of God.' (Mark i. 24.) Yet Peter is praised, the devil is silenced. The voice one, the deeds different. And the Lord said to him, 'Blessed art thou Simon Bar-jona.' Why? of thine own, blessed? No. 'Because flesh and blood hath not revealed it to thee;' for this art thou. And He goes on and says the rest which it is too long to quote. A little after in the same place, after these His words, whereby He approved Peter's faith, and showed it to be that rock, 'He began to show unto His disciples that He must go to Jerusalem.' (Matt. xvi. 21.)"—*Ib. Serm.* 183, *n.* 14, *p.* 1270-1, *cf. Ib. Serm.* 232, *n.* 3, *p.* 1429; *Serm.* 270, *n.* 2, *p.* 1604.

"Blessed Peter, the first of the apostles, the vehement lover of Christ, who merited to hear, 'And I say to thee, that thou art Peter.' For he had said, 'Thou art the Christ, the Son of the living God;' Christ to him, 'And I say to thee that thou art Peter, and upon this rock I will build My Church.' Upon this rock I will build the faith which thou confessest. Upon this which thou hast said, 'Thou art the Christ, the Son of the living God,' 'I will build My Church.' For thou art Peter (Petrus). From *petra* Peter, not from *Petrus* (Peter) *petra*. So *Petrus* from *petra*, as from Christ Christian. Wouldst thou know from *petra* (rock) Peter is named. Harken to the apostle: 'the rock was Christ.' (1 Cor. x. 4.) See whence Peter. *N.* 2. The Lord Jesus, as you know, before His passion, chose His disciples, whom He called apostles. Amongst these almost everywhere Peter alone merited to bear the person of the Church. On account of this very person, which he alone of the whole Church bore, he merited to hear, 'To thee I will give the keys of the kingdom of heaven.' For these keys not one man, but the unity of the

Church, received. Hence, therefore, the excellence of Peter is set forth, because he bore the figure of that very universality and unity of the Church, when to him was said, 'To thee' I deliver what was delivered to all... *N. 3.* Accordingly, the strength of the Church is in Peter especially commended, because he followed the Lord when going to the Passion; and a certain weakness is denoted, because when questioned by a maid, he denied the Lord.... *N. 4.* Justly also, after the resurrection, the Lord commended to Peter himself His sheep to be fed. For not he alone amongst the disciples merited to feed the Lord's sheep; but when Christ speaks to one, unity is commended, and to Peter primarily, because among the apostles Peter is the first."—*Ib. Serm. 295, in Nat. App. Petr. et Paul. n. 1-4, p. 1755-7. Cf. Ib. Serm. 296, in Nat. App. Petr. et Paul. p. 1761-8; where in n. 11, p. 1768, he uses the words, "Therefore the Lord has commended His sheep to us, because He commended them to Peter."*

"Blessed Peter the first of the apostles, blessed Paul the last of the apostles, who fitly worshipped Him who said, 'I am the first and the last.' (Apoc. i. 17.) Peter was the ordainer of holy Stephen. When Stephen the martyr was ordained, the Apostle Peter ordained him. Peter was his ordainer, Paul his persecutor."—*Ib. Serm. 298. In Nat. App. Pet. et Paul. n. 1, p. 1777.*

"Not without cause amongst all the apostles does Peter sustain the person of the Church Catholic; for to this Church were 'the keys of the kingdom of heaven' given, when given to Peter. And when it is said to him, it is said to all, 'Lovest thou Me? Feed My sheep.' Therefore the Catholic Church ought willingly to pardon the sons that are amended and confirmed in piety, when we see pardon granted to Peter himself, who bears her person, both when

he had tottered on the sea, and when with carnal feeling he called back the Lord from the Passion, and when he cut off the ear of the servant with the sword, and had thrice denied the Lord.”—*T. vi. de Agone Christiano, n. 32, p. 439.*

“In the Catholic Church.....the succession of priests from the see itself of the Apostle Peter, to whom the Lord, after His resurrection, commended His sheep to be fed, even to the present episcopate holds me.”—*T. viii. c. ep. Manich. Fundam. n. 5, p. 269.*

“Enumerate the priests even from the see itself of Peter, and, in that order of Fathers, see who succeeded to whom; this is the rock which the proud *gates of hell* overcome not.”—*T. ix. Ps. in Part. Donat. p. 49, 50.*

“Great, we know, is the merit of Cyprian, bishop and martyr, but is it greater than that of Peter, the apostle and martyr? Of whom Cyprian himself, in a letter to Quintus, speaks thus: ‘For neither did Peter, whom the Lord chose the first, and upon whom He built His Church,’ &c.* See how Cyprian commemorates what we have also learnt in the Holy Scriptures, that the Apostle Peter, in whom the primacy of the apostles is pre-eminent by so excellent a grace, when accustomed to act as regards the circumcision otherwise than truth demanded, was corrected by a later apostle....I think, without any contumely to himself, Cyprian the Bishop may be compared to Peter the Apostle, so far as regards the crown of martyrdom. Indeed, I ought rather to fear lest I be contumelious towards Peter. For who knows not that that principality of the apostolate is to be preferred before any episcopate whatever. But even if the grace of the chair

* See the passage under St. Cyprian, p. 27.

is different, yet one is the glory of the martyrs.”—*T. ix. L. 11, c. Donatist. de Bapt. n. 2, p. 181-2. Cf. Ib. n. 5, p. 184.*

PALLADIUS, G. C. 402.—“ ‘Whom do you say that I am?’ Not all answer, but Peter alone, interpreting the sentiment of all. ‘Thou art the Christ, the Son of the living God’; of which answer the Saviour acknowledging the correctness, replied and said, ‘Thou art Peter, and upon this rock,’ that is, this confession, ‘I will build My Church, and the gates of hell shall not prevail against it.’”—*De Vita Chrysost. c. 19, p. 317, Galland. viii.*

“By the permission of the Lord, these things were in the beginning for the discipline of the saints, the devil seeking to have them, as the saving Word says, ‘Simon, Simon, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not.’ And not solely did Jesus pray for Peter, but for all who have the faith of Peter.”—*Ib. c. 20, p. 322.*

PRUDENTIUS, L. C. 405.—“And we already hold most trustworthy pledges of this hope, for here already reign two princes of the apostles; one the apostle of the Gentiles, the other, possessing the first chair, flings open the gates of eternity that have been entrusted to him.”—*Hymn. 2, in S. Laurent. 457-64, Galland. viii. p. 440.*

“Simon, whom they call Peter, the very chief disciple of God.”—*Ib. L. 11, c. Symm. v. 1, 2, p. 509.*

VICTOR OF ANTIOCH, G. C. 405.—“And to Simon He gave the name Peter.’ (Mark iii. 16.) Lest any may think the apostles chosen by chance or at random, the Evangelist gives the names of each in order. And he says that ‘to Simon He gave the

name Peter,' that the name may anticipate the event itself; because as Christ the Lord was about to build His Church on Peter, that is, on the unbroken and sound doctrine of Peter, and his unshaken faith, therefore in prophetic spirit does He call him Peter."—*In Ev. Marc. c. 3, p. 377, Bibl. Max. v.*

"'But whom do you say that I am?' (Mark viii. 29.) What to this question says the mouth of the apostle Peter, who never shows himself but fervent? All being asked, he alone answers, 'Thou art the Christ, the Son of the living God.' Matthew sets forth this place more fully than the present Evangelist. For Mark, lest he may seem to say anything in favour of his master, content with a compendium, omits a fuller explanation of this history."—*Ib. in c. 8, p. 389.*

ST. INNOCENT I. POPE, L. C. 410.—"As you have earnestly asked for the pattern and authority of the Roman Church...Let us then begin with the help of the holy Apostle Peter, through whom both the apostolate and episcopate took its beginning in Christ."—*Ep. 2, Victricio, n. 1, 2, p. 546, Galland. viii.*

"The Church of Antioch, which, before he came to the city of Rome, the blessed Apostle Peter made illustrious by his presence, has not long suffered itself, as kindred to the Church of Rome, to be alien from that Church."—*Ib. Ep. 23, Bonifacio. p. 583.*

"Wherefore we observe, that this (privilege) has not been assigned to this city (Antioch), so much on account of its magnificence, as because it is known to have been the first see of the first apostle; where also the Christian religion took its name, and had the honour to have held within it a most celebrated assembly of the apostles; a city which would not

yield to the see of the city of Rome, save that Antioch was honoured by him but temporarily, whereas this city rejoices that she received him to herself, and that he there consummated (his martyrdom).”—*Ib. Ep. 24, ad Alexand. Ep. Antioch, n. 1, p. 584.*

“Who knows not, or notices not, that what was delivered to the Roman Church by Peter, the prince of the apostles, and is even until now preserved, ought to be observed by all; nor anything be superinduced, or introduced, which has not authority, or which may seem to derive its pattern elsewhere; especially as it is manifest, that no one has instituted Churches throughout the whole of Italy, the Gauls, Spain, Africa, Sicily, and the interjacent islands, except those whom the venerable Apostle Peter, or his successors, constituted priests. Let them read whether, in those provinces, any other of the apostles is found, or is recorded, to have taught. But if they read of no other, for they never can find any other, it is needful that they follow what is observed by the Roman Church, from which there is no doubt that they received their beginning; lest whilst they court foreign assertions, they may seem to set aside the head of their institutions.”—*Ib. Ep. 25, Decentio, n. 2, p. 586.*

“Keeping to the examples of ancient tradition, and mindful of ecclesiastical discipline, you have, no less now in consulting, than before when pronouncing (your sentence), confirmed in a true manner the vigour of your religion; you that have approved that reference be made to our judgment; knowing what is due to the Apostolic See, since all set in this place desire to follow the apostle, from whom the episcopate itself, and the whole authority of this name, has sprung.”—*Ib. Ep. 29, ad Concil. Carthag. n. 1, p. 599.*

“Diligently, therefore, and congruously, do you

consult the *arcana* of this apostolic dignity—a dignity, I repeat, upon which falls, ‘besides those things that are without, the solicitude of all the Churches’—as to what opinion is to be held in matters of such moment, following herein the form of an ancient rule, which you, as well as I, know has been preserved by the whole world. But I pass these things by; for I believe that this is not unknown to your prudence. Why indeed have you confirmed this by your own action, but because you know that, throughout all the provinces, answers to questions always emanate from the apostolic fountain head. Especially, as often as a principle of faith is ventilated, I am of opinion that all our brethren and fellow bishops ought not to refer save to Peter, that is, to the author of their name and dignity.”—*Ib. Ep. 30, ad Concil. Milev. n. 1, p. 602.*

ST. ZOSIMUS, POPE, 417.—“Although the tradition of the fathers has assigned so great authority to the Apostolic See...(an authority) derived also from the very promise of Christ our God, that he should ‘loose what is bound,’ and ‘bind what is loosed;’ an equal condition of power being bestowed on those who, by his will, may be found worthy of the inheritance of his see. For he has both charge of all Churches, and especially of this wherein he sat.”—*Ep. xi. ad Ep. Afr. n. 1, p. 15, 16, Galland. ix.*

ST. BONIFACE, POPE, 419.—“The blessed Apostle Peter, to whom the highest place of the priesthood was granted by the voice of the Lord, is immeasurably gratified as often as he sees that he has sons of peace, the guardians of the honour bestowed upon him by the Lord. For what ought he to ponder with greater joy than that he sees the rights of the

power which he received preserved inviolate.”—*Ep. 4, Rufo. n. 1, p. 49, Galland. ix.*

“The blessed Apostle Peter, as you have faithfully expressed yourself in your letter, looks down upon you with his own eyes to see how you discharge the office of supreme ruler. Neither can he, who was constituted the perpetual shepherd of the Lord’s sheep, fail to be near you; nor he, in whom we read that the foundation of the universal Church was laid, not care for any Church wheresoever situated.”—*Ib. 5, Rufo. Thessal. n. 1, p. 50.*

“The institution of the universal nascent Church took its beginning from the honour of blessed Peter, in whom its government and supreme authority (summa) stand firm. For from this fountain-head ecclesiastical discipline flowed throughout all the Churches, when now the culture of religion made progress.”—*Ib. Ep. 14, Rufo. n. 1, p. 57.*

“There remains on the Apostle Peter the solicitude of the universal Church, received by him by the Lord’s sentence; for he knows, the Gospel so testifying, that it is founded on himself... Whosoever shall rise up in affront of him, he may not be a dweller in the kingdom of heaven. ‘To thee,’ He says, ‘will I give the keys of the kingdom of heaven,’ into which none shall enter without the favour of the door-keeper. Whoever, therefore, desires, even before our God, to be ranked in the dignity of the priesthood—as we come to God, Peter receiving (us), in whom it is certain, as we have said above, that the universal Church is founded—he must be meek and humble of heart.”—*Ep. 15, Rufo. n. 1, 4, p. 58-9.*

PAULUS OROSIUS, L. C. 419.—“Peter loves Christ, nor ever falls away from love; in testimony of love of the Lord, he is now constituted the rock of the foundation of the Church; now degraded by the

name of Satan.”—*De arbitr. lib. n. 23, p. 165, Galland. ix.*

“O Peter, upon which rock Christ founded His Church; and, O Paul who didst lay ‘a foundation, besides which no other can be laid, which is Christ;’ answer this man with your sacred words.”—*Ib. n. 27, p. 166.*

“Did He say to thee (Pelagius), ‘Amen I say to thee, that flesh and blood hath not revealed it to thee, but My Father who is in heaven?’ Did He say to thee, ‘Thou shalt be called Cephas?’ Did He promise to thee, ‘Upon this rock will I build My Church?’”—*Ib. n. 30, p. 168.*

ZACCHÆUS, L. C. 421.—“But they (the Novatians) will deny, whatever the penitence brought to bear, that they have power to forgive grievous sins; though they know that it is a part both of their office and profession, either to bind whatever is hardened, or to loose what has been expiated; that sentence of the Saviour to Peter, into whose person the power of all priests is gathered together, clearly teaching; ‘Whatsoever you shall bind on earth shall be bound also in heaven,’ &c. (Matt. xvi. 19.)”—*L. 2, Consult. Zacch. c. 18, p. 238. Galland. ix.*

ST. CELESTINE, POPE, L. C. 423.—“And we in a special manner are constrained by care for all, on whom the necessity of being concerned as regards all was imposed by Christ in the holy apostle Peter, when He gave him the keys of opening and shutting; and amongst His apostles chose not one who might be inferior to another, but him especially who might be first.”—*Ep. 3, ad Episc. Illyr. p. 292, Galland. ix.**

* Philip, one of his legates at the Council of Ephesus, said

ST. MAXIMUS OF TURIN, L. C. 424.—“Peter found a grace greater than that which he had lost. As a good shepherd, he received the flock to guard, that he who before had been weak in his own case, might become a support to all; and he, who had tottered at the temptation of a question, might be a foundation to the rest by stability of faith. In fine, for solidity of devotion he is called the rock of the churches, as the Lord says, ‘Thou art Peter, and upon this rock I will build My Church.’ For he is called a rock, because he was the first to lay the foundations of the faith among the nations, and, as an immovable stone, he holds together the framework and the mass of the whole Christian work. Peter, therefore, for devotion is called the rock, and the Lord by power is named the rock, as the apostle says, ‘But they drank of the spiritual rock that followed them, and the rock was Christ.’ Rightly does he merit a fellowship of name, who also merited a fellowship of work.”—*De Petro Ap. p. 24, Bib. Max. T. vi.*

“The confession gained for him to receive ‘the keys of the kingdom of heaven,’ before he entered the gates of heaven...The keys of heaven are the tongue of Peter; because by appraising the merits

in that Council: “It is doubtful to none, yea, rather it has been known to all ages, that the holy and most blessed Peter, the prince (Exarch) and head of the apostles, the pillar of the faith, the foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the Saviour and Redeemer of the human race; and to him is given power to bind and loose, who even till now, and always, lives and judges in his successors. Wherefore, our holy and most blessed Pope Celestine the Bishop, his successor in order, and holder of his place, has sent us to this holy synod as representatives of his presence.”—*Labbe. 3, Concil. Ephes. Act. 3, p. 624.*

of each, the apostle either shuts or opens to each the kingdom of heaven. This, therefore, is not a key fashioned by the hand of mortal artificer, but is the power of judging given by Christ... This is Peter, whom Christ the Lord freely favoured with a communication of His own name; for as, according to what Paul teaches, 'The rock was Christ,' so through Christ Peter was made the rock, the Lord saying to him, 'Thou art Peter, and upon this rock I will build My Church.'—*Ib. in Natal. App. Petr. et Paul, Hom. 1, p. 34.*

"Of how great merit, then, was Peter with His God, that, after rowing his little boat, the helms of the whole Church should be committed to him... See, therefore, and ponder, with how great honour Peter the apostle is to be revered by us, whose sentence pronounced on earth, the equity of the everlasting Judge repudiates not. And diligently also notice what the greatness of his glory, to whom the keys of the eternal kingdom are committed, and it is permitted to him to shut and to open heaven."—*Ib. Hom. 3, de Eod. Fest. p. 35.*

"Whilst all the most blessed apostles obtain with the Lord an equal grace of sanctity, still Peter and Paul seem, in I know not what way, to excel the rest in a certain peculiar virtue of faith in the Saviour, which we can prove from the judgment of the Lord Himself. For, to Peter, as to a good steward, He gave 'the key of the kingdom of heaven;' to Paul, as a fit teacher, He enjoined the mastership of ecclesiastical institution; that is, that whom the latter has instructed unto salvation, the former may receive into rest; that whose hearts Paul has opened to the teaching of His words, to their souls Peter may open the kingdom of heaven. For Paul too received from Christ, in a certain manner, the key of knowledge, for that is to be called a key, by which the hard hearts of sinners

are unlocked to faith; the secrets of minds are opened. Both, therefore, received keys from the Lord; the one of knowledge, the other of power. The one dispenses the riches of immortality, the other bestows the treasures of knowledge; for there are treasures of knowledge, as is written, 'In whom are hid all the treasures of wisdom and knowledge,' (Coloss. ii. 3.) Therefore, blessed Peter and Paul are eminent among all the apostles, and excel by a certain peculiar prerogative. But between themselves, which is to be preferred to the other, is uncertain; for I think them equal in merits, because they are equal in martyrdom. And with a similar devotion of faith did they live whom we see obtain together the glory of martyrdom."—*Ib. Hom. 5, de Eod. Fest. p. 36.*

"Christ has taken up (to heaven) Peter and Paul; one a fisherman, the other a persecutor. And to Peter indeed He gave 'the keys of the kingdom;' to Paul, He gave the word of wisdom. To each a wonderful work. In each it is the grace of Almighty God, that the persecutor should defend the faith, and that a fisherman should open heaven. Nor is this incredible; for He, who brought forth water from a rock, founded the Church on Peter."—*De Eodem. p. 377. Galland. ix.* Amongst the additional sermons published by Gallandius, Peter is called "the principal of the apostles."—*Serm. 4, de Pasch. T. ix. p. 363.*

"For this devotion, it was said to Peter, 'Thou art Peter, and upon this rock I will build My Church.' Whereas then he was called Simon, for this devotion he is named Peter. We read of the Lord Himself, the apostle saying it, 'They drank of the spiritual rock, but the rock was Christ.' Rightly, then, because Christ is the rock, Simon was named Peter, that he who had a fellowship of faith with the Lord, with the Lord should also have

a unity of the Lord's name, that as a Christian is named from Christ, so also, from the rock Christ, the apostle Peter should take his name."—*Ib. Serm. 42, p. 391. Galland.*

"On account of the confession, the blessed apostle merited to hear from the mouth of the Lord, 'Thou art Peter,' &c. (Matt. xvi. 18, 19.) That is, thou art the first to confess Me on earth; I will make thee have a perpetual primacy in heaven and in My kingdom. And what more just than that the Church should be founded upon him, who gave so great a foundation to the Church? What could be more religiously done, than that he should receive *the keys of heaven*, who revealed the Lord of the kingdom of heaven; insomuch that he who opened the gates of faith to believers, the same should also unlock for them the gates of heaven."—*Ib. Serm. 72, De Verb. Evang. Vos estis sal terræ, p. 393. Galland.*

ST. CYRIL OF ALEXANDRIA, G. C. 424.—"And therefore the divine Peter, who was preeminent amongst the disciples, and set above the rest, confessed this faith rightly, and heard from Christ, 'Blessed art thou, Simon Barjona, because flesh and blood hath not revealed it to thee, but My Father who is in heaven.' (Matt. xvi. 17.)"—*T. ii. L. 6, Glaph. in Genes. n. 1, p. 178.*

"On Isaias xxxiii. 16:—"It is likely that by these words our Lord Jesus Christ is called a rock, in Whom, as some cave or sheepfold, the Church is conceived as having a safe and unshaken abiding place for its well-being; 'For thou art Peter,' the Saviour says, 'and upon this rock I will build My Church.'"—*In Is. L. 3, T. iii. p. 460, T. iii. Migne.*

"'Ye mountains, resound with praise.' (Is. xlv. 23.) The foundations of the earth broke into song, that is the ministers of the evangelical oracles...But

why do we say that they are called the foundations of the earth? For the foundation and unshaken substruction of all things is Christ, who holds all things together, strengthening to their well-being the things that rest on Him....But as foundations, closer and nearer to us, may be considered the apostles and evangelists, who were eye-witnesses and ministers of the word; and who were set for the confirmation of the faith. For knowing that we ought to follow their traditions, we shall keep the faith to Christ straight and unwarped. For in a certain place it was said by Him to the divine Peter,—when wisely and blamelessly confessing the faith in Him, he said, ‘Thou art Christ, the Son of the living God,’—‘Thou art Peter, and upon this rock I will found My Church,’ calling, I think, the rock, the immoveableness in the faith of the disciple. It is also somewhere said by the voice of the Psalmist, ‘Its foundations are upon the holy mountains.’ Exceeding well are the holy apostles and evangelists likened to mountains, as their knowledge is established as a foundation to those after them.”—*Ib. L. iv. or. 2, In Is. p. 593.*

“That the enemies of the truth were to be in every place and way utterly impotent, the Saviour Himself clearly declares, saying, ‘Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it.’ See here He calls those who assail her gates, as destructive and pestilential, and as accustomed to lead down to the depths of hell those who adhere to them.”—*In Zachar. p. 782, Ib.*

“The Church is unshaken, and ‘the gates of hell shall not prevail against it,’ according to the voice of the Saviour, for it has Him for a foundation.”—*Ib. p. 976.*

“‘And the gates of hell shall not prevail against it.’ As by the addition of inflammable matter men

increase the flame, so, those striving by persecution to destroy the Church of Christ, have advanced her to greater glory and power. But if, says He, they shall not prevail against the Church, much more not against Me. So fear not thou, Peter, when thou shalt hear that I shall be delivered up and be crucified. Then He also names another honour. 'Upon this rock I will build My Church; and I will give to thee the keys of the kingdom of heaven.' Observe how He summarily manifests Himself Lord of heaven and earth. For He promises what is beyond our human nature, yea, rather also the angelic order, and what is befitting to attribute to that nature and glory alone which is higher than all. For first indeed He says that the Church is under Him, though the sacred writings consecrate it rather to God, and not to any man. For Paul says, that Christ 'presented it to Himself not having spot or wrinkle,' (Ephes. v. 27); which He promises to found, assigning immoveableness to it, as He is the Lord of virtues, and over this He sets Peter shepherd. Then He says, 'and I will give to thee the keys of the kingdom of heaven.' Neither angel, nor any other intellectual power, is able to utter this voice. Rather it suits the God Who has power over all, and Who has authority over earth and heaven. But the time of this gift was the hour of the Resurrection, when He said, 'Receive ye the Holy Ghost, whose sins you shall forgive,' &c. (John xx. 23.)"—*In Matt. c. 16, p. 54-55, T. v. Migne.*

"'Whom do you say that I am?' Again Peter springs forward before the rest, and becomes the mouth of all the choir, and uttering words full of the love of God, produces an accurate confession of the faith in Him, saying, 'The Christ of God.' But Luke passes over in silence the words uttered by Christ to him. But in Matthew we shall find Him

saying clearly, 'Blessed art thou, Simon Barjona, because flesh and blood hath not revealed it to thee, but My Father who is in heaven.'...How would the confession of Peter be deserving of wonder, if it had nothing profound and hidden, and such as was invisible to the many? For what indeed did God and the Father reveal to him? That He is man? Is this the mystery taught by God? Is he for this wondered at, and found worthy of rewards so excellent? For he heard, 'Blessed art thou, Simon Barjona.' But he is worthy of wonder and very justly. Why? Him Whom he saw in appearance like ours, Him he believed to be the Christ of the Father."—*In Luc. p. 234-5.*

"Therefore does He pass by the other disciples, but comes to the Coryphæus himself, and says, that often has 'Satan desired to sift you also as wheat,' instead of to test and try... 'But I have prayed for thee.' The Lord having hinted at the denial of the disciple, in what He said, 'I have prayed for thee that thy faith fail not,' at once brings in the word of consolation, and says, 'And thou being once converted confirm thy brethren;' that is, become a support and teacher of those who come to Me by faith."—*In Luc. p. 420, Ib.*

"'Thou art Simon, the son of Jona; thou shalt be called Cephas; which is interpreted Peter.' (John i. 42.)...He suffers him no longer to be called Simon, exercising authority and rule over him already, as having become His own. But allusively to the name from the rock (petra), He changes his name to Peter (petros), for on him was He about to found His Church."—*In Joan. L. 2, p. 131, T. vi. Ib.*

"Simon Peter answered Him, 'Lord, to whom shall we go? Thou hast the words of eternal life.' (John vi. 69.) They all speak by one, the pre-eminent one, observing a method truly holy and

befitting, that herein also they might be found a model to those after them of wise and admirable consideration."—*Ib. L. 4, c. 4, p. 383.* So again, *Ib. L. 9, p. 736, and Ib. p. 772.*

" 'Simon Peter saith to Him, Lord, whither goest Thou?' (John xiii. 36.) Worthy of admiration in this is the order of the disciples. For no one surely will say that, whilst the rest know, haply he alone who was set over (them) was ignorant, and on this account asked. But rather, I say, they yield to the preeminent one to begin the discourse, and the boldness involved in asking. For to speak in the hearing of a teacher, is not without danger, not even for those who seem to be something."—*Ib. p. 775.*

"And even the blessed Peter, though set over the holy disciples...reclaimed saying, 'Lord, be it far from Thee; this shall not be unto Thee.'"—*Ib. p. 924.*

"For if even Peter himself, the prince of the holy disciples, was, upon an occasion, scandalized, so as also to exclaim, 'Lord, be it far from Thee,' what wonder that the tender mind of woman should be carried away."—*Ib. L. 12, p. 1064.*

On John xxi. 15-17.—" 'Peter, lovest thou Me?' &c. Therefore (on account of his love) does he first confess the faith, when the Saviour was with them in the district of Cæsarea Philippi, and had asked them, 'Whom do men say that the Son of Man is?' For when the rest said, some Elias, and some Jeremias, or one of the prophets; and Christ again asking and saying, 'But whom do you say that I am?' again starts forward the Coryphæus of the others, he that was set over the others, and says, 'Thou art the Christ, the Son of the living God.'"—*Ib. L. 12, p. 1118.**

* Having noticed in the same place various occasions on

“That the Spirit is God we shall also learn hence. That prince of the apostles, to whom ‘flesh and blood,’ as the Saviour says, did not reveal the divine mystery, says to Ananias, ‘Why has Satan tempted thy heart to lie to the Holy Ghost?’”—*T.* 8, *Thesaurus*. p. 340, *T.* viii. *Migne*. cf. *ib.* p. 300.

“This bold man (Julian) besides all, cavils at Peter, that chosen one of the apostles.”—*T.* ix. *L.* 9, c. *Julian*. p. 325, *T.* ix. *Migne*.

“Besides all these, let there come forward the leader of the holy disciples, Peter, who, when the Lord, on a certain occasion asked, ‘Whom do men say that the Son of Man is?’ clearly cried out, ‘Thou art the Christ, the Son of the living God.’”—*T.* x. *Hom. Pasch.* 8, p. 105.

“‘If I wash thee not, thou shalt have no part with Me.’ The Coryphæus having heard this, began to be changed.”—*ib.* *Hom. in Myst. Cœn.* p. 376,* *T.* x. *Migne*.

which Peter speaks and acts first, he says: “I think that these things also have not been written in vain, but that the word is there also pregnant, and the sense of what is set before us contains something hidden. Or may not one reasonably ask, why He questions Peter alone though the other disciples are standing by? or what He means by that ‘Feed My sheep,’ and matters akin to this.”—*ib.* l. c. p.

* The following is from the work, *De Trinitate*, *Migne T.* viii., which is asserted by many, and denied by others, to be St. Cyril’s: “Very wisely and with knowledge Peter cried out, saying, ‘Thou art the Christ, the Son of the living God;’ and of this true sentiment regarding Him, he obtained before long the reward; Christ saying, ‘Blessed art thou Simon Barjona,’ &c. (Matt. xvi. 16-19); calling, I think, a rock allusively nothing else but the unshaken and most firm faith of the disciple, upon which (faith) even without danger of failing the Church of God has been firmly set and founded, remaining indestructible for ever by the gates of hell.”—*Dial.*

PAUL OF EMESSA, G. C. 424.—“ Upon this faith the Church of God has been founded. With this expectation, upon this rock the Lord God placed the foundations of the Church. When then the Lord Christ was going to Jerusalem, He asked the disciples, saying, ‘Whom do men say that the Son of Man is?’ The apostles say, ‘Some Elias, others Jeremias, or one of the prophets.’ And He says, but you, that is, My elect, you who have followed Me for three years, and have seen My power, and miracles, and beheld Me walking on the sea, who have shared My table, ‘Whom do you say that I am?’ Instantly, the Coryphæus of the apostles, the mouth of the disciples, Peter, ‘Thou art the Christ, the Son of the living God.’ ”—*Hom. de Nativ. p. 1437, Inter. Opp. S. Cyril. Alex. T. x.*

THEODORET, G. C. 424.—“ He calls Peter ‘that divine Coryphæus of the apostles.’ ”—*T. i. in Ps. 2, p. 616, Scholz's Ed.*; and again, ‘the Coryphæus of the apostles,’ *Ib. p. 622.*

“ ‘Great is the Lord and exceedingly to be praised in the city of our God, in the holy mountain.’ (Ps. xlvii. 1.) He has built, He says, the city well, beautifully and solidly, ‘to the joy of the whole earth,’ (3). For, ‘He built it,’ says the Divine apostle, ‘upon the foundation of the apostles and prophets, Jesus

4, *de Trin. p. 507-8.* The use of the same word *παρωνύμιος* here, and in the passage given from *Com. in Joan. L. ii. p. 131*, deserves notice; especially as the application seems different. The phrase *οἶμαι* (I think), it will also be remarked, occurs in a similar way, in the passage given from *L. 4, Or. 2, p. 593, in Isai.* I make these remarks, because, in the second vol. of the *Faith of Catholics*, p. 49, it is said, ‘The work (*De Trinitate*) is by an author subsequent to St. Cyril;’ but further examination has, with some remaining doubt, modified that opinion.

Christ Himself being the chief corner-stone.' (Ephes. ii. 20.) And the Lord Himself said to the blessed Peter, 'and upon this rock I will build My Church,' &c. (Matt. xvi. 18.) Wherefore that phrase *rooting it well*, is instead of founding it solidly, so as to endure without tottering and unshaken."—*Ib. in Ps. 47, p. 908.**

"They called themselves after different teachers; but he has put down his own name, and that of Apollo; he added also that of the Coryphæus of the apostles; teaching that it is not even just to use their names for this."—*T. iii. in 1, ad Cor. 1, 12, p. 168.*

"'Other foundation no man can lay but that which is laid, which is Christ Jesus.' (1 Cor. iii. 11.) It is necessary to build upon, not to lay foundations. For it is impossible for him who wishes to build wisely to lay another foundation. The blessed Peter also laid this foundation, or rather the Lord Himself. For Peter having said, 'Thou art the Christ, the Son of the living God;' the Lord said, 'Upon this rock I will build My Church.' Therefore call not yourselves after men's names, for Christ is the foundation."—*Ib. in c. 3, p. 181-2.*

* In the second vol. (*Scholz's Ed.*) is a commentary on the Canticle of Canticles, which Scholz asserts to be authentic. But as others deny this, I place the following in the margin. "He calls the devout faith, the true confession, a rock. For to the Lord, when He asked His disciples, 'Whom do men say that I am?' The blessed Peter said, 'Thou art the Christ, the Son of the living God;' to whom He made answer, saying, 'Thou art Peter, and on this rock I will build My Church.'"—*In Cant. c. ii. 14, p. 71.* In the same vol. in *Jerem. c. 3, p. 426*, we read, "And He constituted as shepherds according to His own heart, the sacred apostles. And therefore did He say to the most divine Peter, 'Simon Jonas lovest thou Me? Feed My sheep.'"

"He calls it the word 'of wisdom,' (1 Cor. xii. 8), not eloquence, but the true doctrine, of which the divine apostle received the grace, and the inspired John the Evangelist, and the most divine Peter, the Coryphæus of the apostles, and the first of the martyrs, Stephen."—*Ib. in 1 Cor. 12, p. 244.*

"'Then after three years I went to Jerusalem to see Peter.' (Gal. i. 18.) And this again shows the virtue of his soul. For not standing in need of human doctrine, as having received this from the God of all, he renders suitable honour to the Coryphæus."—*Ib. in Gal. c. 1, p. 365.*

"In this did they imitate the first of the apostles, who, when the Lord wished to wash his feet, &c."—*Ib. Hist. Relig. c. 2, p. 1127.* So again, "the first of the apostles."—*T. iv. Dialog. 1, p. 37; and again, Dialog. 3, p. 221; and T. iv. Ep. 2, Irenæo, p. 1063, cf. T. iii. ad Galat. c. 1, p. 365, et alib. passim.*

"The Lord also in the sacred Gospels ordered Peter, who confessed that he loved Him more than the rest, to feed His sheep."—*Hist. Relig. c. 4, p. 1152.*

"When he had received the glad tidings of the resurrection, he arrives first at the sepulchre. And again when fishing in Galilee, having learnt that it was the Lord, who was standing on the shore, and speaking to them, he could not bear the slow progress of the vessel cleaving the waves of the sea, but wished to become winged that he might reach the shore through the air. But as our nature is devoid of wings, he uses instead of the air the waves, and instead of wings his hands, and swimming across reaches Him whom he loved, and receives the reward of his race, the having honour above the others. For when He had ordered them to sit down, and had distributed the food provided, He at once began that conversation with him, and

having asked how much love he had, manifesting to the others the affection of the great Peter, 'Simon Peter,' He says, 'lovest thou Me more than these?' But he called Him as a witness of his love; for, 'Lord,' he said, 'Thou knowest that I love Thee.' For Thou searchest into the souls of men, and knowest clearly the movements of the mind, and nothing of men is hidden from Thee. For Thou knowest all things, both the last and the first. To this the Lord added, 'Feed My sheep.' For I, He says, stand in need of none. But I reckon the greatest good deed the care of My sheep; and solicitude towards them I receive as towards Myself. Wherefore it behoves thee to communicate of that provident thought which thou possessest to thy fellow servants; and to feed, as thou art fed; and to rule (shepherd) as thou art ruled; and the grace for which thou art indebted to Me, to repay by them. This also again a second time the Lord asked, and twice the great Peter answered, and twice received the ordination of the shepherd. But when the question was added a third time, no longer as confidently and fearlessly does the blessed Peter answer. ...But, 'Lord,' he says, 'Thou knowest all things, Thou knowest that I love Thee.' For that I love Thee, Thou knowest, and testifiest. But whether I shall continue loving, Thou knowest more clearly. For I will say nothing of the things that shall be.... The Lord seeing this his fear, and also knowing accurately his love, dissolves his fear by the prediction of his death, and gives a testimony to his love. This foretelling, therefore, of his death, both comforted Peter, and taught the others, how the denial was a matter of economy and not of mind. And this our Saviour and Lord intimated, saying to him, 'Simon, Simon, Satan hath desired to sift you as wheat, but I have prayed for thee that thy faith fail not; and thou being once converted, confirm

thy brethren.' (Luke xxii. 31, 32.)* For as I, He says, did not overlook thee when thou wast tottering, so do thou also become a support to thy brethren when shaken, and communicate of that help of which thou hast partaken; and do not cast down the falling, but raise up those endangered. For, for this cause do I permit thee to stumble first, and suffer thee not to fall, contriving through thee stability for the wavering. Then did the great pillar support the tottering world, and not suffer it to fall down utterly, but raised it up, and made it stable, and received a command 'to feed the sheep' of God."—*Ib. or. de Sanct. Carit. p. 1306-9.*

"But if they say that these things happened before baptism, let them learn that the great foundation of the Church was shaken, and confirmed by the divine grace. For the great Peter, having denied thrice, remained first; cured by his own tears. And the Lord commanded him to apply the same cure to the brethren, 'And thou,' He says, 'converted, confirm thy brethren.' (Luke xxii. 32.)"—*T. iv. Hæret. Fab. L. 5, c. 28, p. 478.*

"For this also Christ our Lord permitted the first of the apostles, whose confession He had fixed as a kind of groundwork and foundation of the Church, to be shaken, and to deny; and again raised him up, teaching by this same two things, not to trust in ourselves, and to confirm the wavering."—*T. v. Ep. 77, Eulalio. p. 1130.*

"But this man is not willing to abide by the boundaries (of Nicæa), but puts forward at every turn the throne of blessed Mark; and yet he knows

* "For the great Peter having denied Him thrice, was the first healed by his own tears. And the Lord ordered him to apply this remedy to the brethren also; for He says, 'And thou also being converted confirm thy brethren.' (Luke xxii. 32.)"—*L. v. Hæret. Fab. c. 28, p. 478.*

well that the great city of Antioch has the throne of Peter, who was both the teacher of Mark, and the first and the Coryphæus of the choir of the apostles.”—*Ib. Ep. 86, Flaviano Ep. Cp. p. 1157.*

“If Paul, the herald of the truth, the trumpet of the Holy Ghost, hastened to the great Peter, to carry from him the solution to those at Antioch who were at issue about living under the law, how much more do we, poor and humble, run to the apostolic throne to receive from you (Leo) healing for the wounds of the Churches. For it pertains to you to have the primacy in all things.”—*Ib. Ep. 113. Leoni Ep. Romæ. p. 1187.**

* The following commentary on Dan. ii. 34, deserves notice: “Let us inquire who is he that is called *a stone*; and which at first appearing small, later became very great, and covered the earth. Let us, therefore, hearken to God Himself saying by the prophet Isaías, ‘Behold I lay in Sion a stone costly, a corner stone, precious, elect, into the foundations thereof, and everyone that believeth in it shall not be confounded.’ (Is. xxviii. 16.)...Let us also listen to blessed David prophesying and crying out, ‘The stone which the builders rejected, the same became the head of the corner.’ (Ps. cxvii. 22.) And Christ the Lord Himself adduced this testimony to the Jews in the Gospels, saying, ‘Have you not read, the stone which the builders rejected, the same is become the head of the corner?’ (Matt. xxi. 42.) And the blessed apostle Peter teaching among the Jews, and bringing before them the prophecy of the Lord, says, ‘This is the stone which, rejected by you the builders, is become the head of the corner.’ (Acts iv. 11.) And the blessed apostle says, ‘Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone,’ (Eph. ii. 20); and elsewhere he says, ‘Other foundation no man can lay but that which is laid, which is Christ Jesus,’ (1 Cor. iii. 11); and again, ‘They drank,’ he says, ‘of the spiritual rock which followed them, but the rock was Christ.’ (Ib. x. 4.) Wherefore we are taught by the Old and New Testament, that our Lord Jesus Christ is called a stone.”—*T. ii. in Daniel. c. ii. p. 1092-3.*

CASSIAN, L. C. 429.—“And if haply you would have the authority of a greater individual...let us interrogate him who is the highest, both as disciple among disciples, and teacher among teachers; who, ruling the helm of the Roman Church, as he had the supremacy of faith, so also had he the supremacy of the priesthood. Tell us, therefore, tell us, we pray thee, O Peter, prince of the apostles, tell us how the Churches have to believe God. For it is just that thou, taught of the Lord, shouldst teach us, and open to us the door of which thou didst receive the key. Shut out all who undermine the heavenly house; and turn away those who attempt to enter through illegitimate caverns and illicit approaches, because it is certain that no one shall be able to enter the gate of the kingdom, save he to whom the key placed by thee in the Churches shall open it. Say, therefore, how we ought to believe Jesus Christ, and to confess the common Lord. Thou wilt indeed without doubt answer: Why ask me how the Lord is to be confessed, when thou hast how I myself confessed Him? Read the Gospel, and thou wilt not seek after my person, when thou hast my confession; yea, there thou hast my person, where thou hast my confession; because as my person has not authority without that confession, that confession is itself the authority of my person. ...To the Lord Jesus Christ asking whom the disciples believed Him, whom they confessed, to be, Peter, the first of the apostles, one, that is, for all, answers: for the answer of one contained the same as the faith of all holds. But it became the first to answer, that the same might be the order of the answer, as was the order of honour; and he precede in the confession, who exceeded in age. What then says he, ‘Thou art,’ he says, ‘the Christ, the Son of the living God.’...But, however, as I have used the testimony of the highest apostle, in

which, in the presence of God, he confessed the Lord Jesus Christ, let us see how He whom he confessed approved of his confession. It is much more than what the apostle said, if the Lord Himself praised his words....But still what other words follow that saying of the Lord, in which He praised Peter? 'And I,' He says, 'say to thee, that thou art Peter, and upon this rock I will build My Church.' Seest thou that the saying of Peter is the faith of the Church? Wherefore he must needs be out of the Church, who holds not the faith of the Church. 'And to thee,' says the Lord, 'I will give the keys of the kingdom of heaven.' This faith merited heaven; this faith received the keys of the heavenly kingdom. Understand what awaits thee: thou wilt not be able to enter the door of this key, who hast denied the faith of this key. 'And the gates of hell shall not prevail against thee.' The gates of hell are the faith, yea, rather, the perfidy of heretics. For as far as hell is from heaven, so far is he who denies, from him who confessed, Christ to be God. 'Whatsoever thou shalt bind,' He says, 'on earth, shall be bound also in heaven.' The perfect faith of the apostle received in some sort the power of the divinity."—*De Incarnat. L. iii. p. 78. Bib. Max. T. vii.*

ST. PROSPER OF AQUITAINE, L. C. 429.—"Who then doubts, who is ignorant that the most firm rock, which, from that principal rock, received both a participation of His virtue and name, always had this desire, that the firmness of dying for Christ might be granted him."—*De Vocat. Gent. L. 1, c. 28, p. 185. Bib. Max. T. viii.**

"Even the most ardent faith of Peter himself

* Published as St. Prosper's; but there is reason to think

would have failed under temptations, had not the Lord prayed for him, as the Evangelist makes manifest, saying, 'But Jesus said to Peter, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not; and thou being once converted confirm thy brethren.'"—*Ib. De liber. Arbit.* p. 84-5; cf. *Contra Collatorem*, n. 47.

PAULUS EMESSENUS, G. C. 431.—"Upon this faith, the Church of God was founded; upon this profession, upon this rock the Lord God placed the foundations of the Church. When therefore the Lord Christ was going to Jerusalem, He asked the disciples, saying, Whom do the sons of men say the Son of Man is? The apostles say, 'Some that He is Elias; others that He is Jeremias, or one of the prophets.' But you, my election, tell me these false opinions, that some say that I am Elias; others, Jeremias, or one of the prophets; but you, who have followed Me for three years, and have seen My power and miracles, and beheld Me walking on the sea, who have been associated with Me at table, 'Whom do you say that I am?' Instantly the leader of the choir of the apostles, the mouth of

that it may be by another writer of the same name and century.

The following passage is of this date, though it is not quite certain who is the author of it. Probably *St. Eucherius*, Archbishop of Lyons, under whose name it is given by *Natalis Alexander*, iii. 88, may be regarded as such. "First He committed to him *the lambs*, then *the sheep*; because He constituted him, not only shepherd, but the Shepherd of shepherds. Therefore Peter feeds the lambs, he feeds also the sheep; he feeds the offspring, he feeds also the mothers; he rules both subjects and prelates. He is the shepherd, therefore, of all, because besides lambs and sheep, there is nothing in the Church."—*De Natal. Apost. Petr. et Paul.*

the disciples, Peter (says) ‘Thou art the Christ, the Son of the living God.’”—*Hom. de Nativ. (Inter. Opp. S. Cyrill. Alex.)* p. 1437.

ST. XYSTUS III. POPE, L. C. 434.—“The whole brotherhood assembled (in the Church of) the blessed apostle Peter. Our fellow bishops had as a witness of our congratulations him whom we have as the beginning of honour; for it is to be believed that he presided at the holy and venerable synod which my birth-day had, with God’s favour, gathered together, seeing that he is proved to have been absent neither in body nor in spirit. He was present at the crowning, who failed us not in the battle.”—*Ep. 5, Cyril. n. 3, p. 526. Galland. ix.*

“You have experienced, by the result of this affair, what it is to think with us. The blessed apostle Peter, in his successors, has delivered that which he received. Who would be willing to separate himself from his doctrine, which the Master Himself taught the first amongst the apostles?”—*Ep. 6, ad Joan. Antioch. n. 6, p. 529.*

ST. LEO, POPE, L. C. 440.—“The firmness of the foundation whereon the whole Church is built, is shaken by no massiveness of the temple built thereon. For the solidity of that faith which was praised in the prince of the apostles is perpetual, and as that abides which Peter believed in Christ, so abides what Christ constituted in Peter. For when, as has been shewn in the Gospel read, the Lord had asked the disciples, ‘Whom’ (many, having different opinions), ‘they believed Him to be, and blessed Peter answered, saying, Thou art the Christ, the Son of the living God;’ the Lord says, ‘Blessed art thou, Simon Barjona,’ &c. (Matt. xvi. 17-19.) The disposition, therefore, of truth remains, and blessed Peter, persevering in the received firm-

ness of the rock, has not deserted the helm of the Church which he has assumed. For he was so ordained above the rest, as that, whilst he is called a rock, whilst pronounced a foundation, whilst constituted the door-keeper of the kingdom of heaven, whilst appointed arbiter of what is to be bound and loosed, the decision of his judgments being to endure even in heaven; we might know by the mysteries of his names, of what kind was his association with Christ. Who now performs more fully and more powerfully what things have been committed to him; and, in Him, and with Him, by Whom he was glorified, executes all the parts of his offices and cares. Wherefore, if anything is rightly done, and rightly ordained; if anything is by our daily prayers obtained from the mercy of God, it is of his work and merit, in whose See his own power lives, and authority is preeminent. For this, most beloved, has that confession obtained, which, inspired by God the Father into the apostle's heart, transcended all uncertainties of human opinions, and received the firmness of a rock, not to be shaken by any shocks. For in the whole Church Peter daily says, 'Thou art the Christ, the Son of the living God;' and every tongue which confesses the Lord is imbued with the teaching of that his voice. This faith conquers the devil, and looses the bands of the captives. This conveys to heaven those snatched from the world; and against it the gates of hell cannot prevail. For with such solidity was it fortified from heaven, that neither could heretical perverseness ever pervert it, nor pagan treachery overcome it. In these ways, therefore, most beloved, is this day's festival celebrated with a *reasonable service*; that, in the person of my lowliness, he be acknowledged, he honoured, in whom both the solicitude of all shepherds, with the guardianship of the sheep commended to them, still con-

tinues; and whose dignity also is not wanting even in his unworthy heir. Wherefore, the presence so desired by me, and so honoured, of my venerable brethren and fellow priests, will be hereby the more devout and religious, if they refer the affection with which they have vouchsafed to be present at this service, principally to Peter, whom they know to be not only the prelate of this See, but the primate of all bishops. When, therefore, we address our exhortations to the ears of your Holiness, believe that he, in whose stead we act, speaks to you.”—*Serm.* 3, *De Nat. Ordin.* 2-4.

“Whereas Peter alone received many things, nothing passed unto any one else without his participation in it...Out of the whole world the one Peter is chosen to be set over both the calling of the nations, and over all the apostles and all the fathers of the Church; that although in the people of God there be many priests and many shepherds, Peter may rule all as made his (*proprie*), whom Christ also rules by supreme headship (*principaliter*). The divine condescension, most beloved, bestowed on this man a great and wonderful fellowship in Its own power; and if It willed that other rulers should have something in common with him, never has It given, but through him, whatsoever It denied not to others....When it is asked, what is the opinion of the disciples, he is the first, in the confession of the Lord, who is the first in the apostolic dignity. When he had said, ‘Thou art the Christ, the Son of the living God,’ Jesus answers him, ‘Blessed art thou, Simon Barjona, because flesh and blood hath not revealed it to thee, but My Father who is in heaven.’ That is, that thou art therefore blessed because My Father has taught thee, nor has earthly opinion deceived thee, but the inspiration of heaven instructed thee; and not flesh and blood, but He, whose only-begotten Son I am, has made Me known

to thee. 'And I,' He says, 'say to thee;' that is, as My Father has manifested to thee My divinity, so also do I make known to thee thy eminence. 'For thou art Peter,' that is, whereas I am the inviolable rock, I the corner-stone who made both one, I the foundation besides which no one can lay other; yet thou also art a rock, because thou art consolidated by My might, that what things are Mine alone by My power, may be common to thee by participation with Me. 'And on this rock I will build My Church, and the gates of hell shall not prevail against it.' He says, upon this strength I will raise up an everlasting temple, and the height of My Church, which shall reach to heaven, shall rise on the firmness of this faith. This confession the gates of hell shall not hold; the bonds of death shall not bind; for this word is the word of life. And as it advances those who confess it to the heavens, so it sinks those who deny it to hell. For this it is said to the most blessed Peter, 'To thee, I will give the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound also in heaven, and whatsoever thou shalt loose on earth, shall be loosed also in heaven.' The right of this power passed also indeed to the other apostles, and the constitution of this decree has flowed on to all the princes of the Church; but not in vain is that entrusted to one, which is intimated to all. For to Peter is this therefore entrusted individually, because the pattern of Peter is set before all the rulers of the Church. The privilege of Peter, therefore, remains, wherever judgment is passed in accordance with his equity. Neither is there excessive severity, or relaxation, where nothing shall be bound or loosed, but what blessed Peter shall either have loosed or bound. When His Passion, which was to trouble the constancy of the disciples was now near, 'The Lord says, Simon, Simon, behold

Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not. But thou at length converted, confirm thy brethren, that ye may not enter into temptation.' (Luke xxii. 31, 32.) The danger from the temptation of fear was common to all the apostles, and they stood equally in need of the help of the divine protection, because the devil desired to trouble all, to crush all....And yet, special care of Peter is undertaken by the Lord, and for the faith of Peter in particular does He pray, as if the state of the others would be more sure, if the mind of their prince were not conquered. In Peter, therefore, the fortitude of all is defended, and the help of divine grace is so ordered that the firmness which through Christ is given to Peter, may through Peter be conferred on the apostles. Wherefore, most beloved, since we see that so great a safeguard has been divinely instituted for us, reasonably and justly do we rejoice in the merits and dignity of our leader, giving thanks to our everlasting King and Redeemer, the Lord Jesus Christ, who gave so great power to him whom He made the prince of the whole Church, that if anything is rightly done and rightly ordered by us even in these our days, it be referred to his doing, to his governing, unto whom was said, 'And thou converted, confirm thy brethren;' and to whom, after His resurrection, the Lord, for a triple profession of everlasting love, with a mystic meaning, thrice said, 'Feed My sheep.' Which he now also beyond doubt does, and the pious shepherd executes the mandate of the Lord, confirming us by his exhortations, and ceasing not to pray for us, that we be not overcome by any temptation. But if, as is to be believed, he everywhere extends this care of his piety to the whole people of God, how much more does he vouchsafe to bestow his aid upon us his disciples, amongst whom, in the same flesh that

he presided, he rests on the sacred couch of his blessed sleep (dormition). To him, therefore, let us assign this feast, this anniversary-day (birth-day) of our servitude; to him this feast, by whose patronage we have merited to be sharers of his chair, the grace of our Lord Jesus Christ aiding us in all things."—*T. 1, Serm. 4, in Natal. Ordin. c. 1-4, p. 14-19.*

"The Apostle Peter, by the revelation of the Most High Father, saw, with the eyes of the mind, the Son of the living God, and confessed the glory of His divinity....And, by this his loftiness of faith, he gave so much pleasure as to receive the sacred firmness of an inviolable rock, upon which the Church being founded, it should prevail over 'the gates of hell,' and the laws of death; and that, neither in loosing nor binding the cases (causes) of any individuals, anything ought to be ratified in heaven, but what it may have settled by the decision of Peter."—*Serm. 51, Hom. Sabb. ante Sec. Dom. Quadr. c. 1, p. 193.*

"Deservedly was the blessed Peter praised in the confession of this unity, (of the two natures in Christ), who, when the Lord inquired what the disciples thought of Him, Peter, quickly forerunning the words of all, says, 'Thou art the Christ, the Son of the living God.' Which truly he saw not by revelation of 'flesh and blood,' by whose intervention the inward eyes might have been hindered, but by the Spirit itself of the Father operating in the heart of the believer, that, prepared for the rule of the whole Church, he might first learn what to teach, and for the solidity of the faith, which he was about openly to proclaim, he might hear, 'Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it.' The firmness, therefore, of the Christian faith which, built upon an impregnable rock, fears not the gates of death, confesses our Lord Jesus Christ, both true

God and true Man.”—*Serm.* 62, *de Pass. Dom.* xi. c. 1, p. 239. *Cf.* *Serm.* 83, *in Natal. App. Petr. et Paul*, where nearly the same words are used.

“During these days, by the breathing of the Lord the Holy Ghost is infused into all the apostles; and to the blessed Apostle Peter above the others, after the keys of the kingdom, is the care of the fold of the Lord consigned.”—*Serm.* 73, *De Asc. Dom.* i. c. 2, p. 291.

“Our Lord Jesus Christ, the Saviour of mankind, so instituted the worship of the divine religion which He wished to shine, by the grace of God, unto all the Gentiles and all nations, as that the truth, which before was contained in the teaching of the law and the prophets, should by the apostolic trumpet go forth unto the salvation of the universe, as was written, ‘Their sound hath gone forth into all the earth, and their words unto the end of the world.’ (Ps. xviii. 5.) But the Lord willed, that the mystery of this gift should so belong to the office of all the apostles, as to seat it chiefly in the most blessed Peter, highest of all the apostles; and from him, as it were from the head, He wills His gifts to flow as into the whole body; that whoever dares to recede from the solidity of Peter, may know that he has not any part in the divine mystery. For him, assumed into the participation of His indivisible unity, He willed to be named what he was, by saying, ‘Thou art Peter, and upon this rock I will build My Church,’ that the rearing of the eternal temple by the wonderful gift of the grace of God, might consist now in the solidity of Peter, strengthening with this firmness His Church, that neither the rashness of men might attempt it, nor the gates of hell prevail against it.”—*Ep.* 10, *ad Episc. per prov. Vienn. in causa Hilarii.* n. 1, p. 633.

“If thou didst understand in a true manner, and

ponder with a just examination, how great the things committed to thee by the authority of the most blessed Apostle Peter, and what has been entrusted to thee by our favour also, we might have to rejoice much in thy devotedness to the care imposed upon thee. For as my predecessors to thy predecessors, so I also, following the example of those who have gone before me, have delegated to thy friendliness, the vicegerency of my government; that in the care which we owe to all the Churches, principally by divine institution, thou, become an imitator of our mildness, mayest become a helper.... For the compactness of our union cannot be firm, unless the bond of charity weld us into an inseparable solidity; because, as in one body we have many members, but all the members have not the same office, so we, being many, are one body in Christ, and every one members one of another. The connection of the whole body effects one soundness, one beauty; and this connection indeed requires the unanimity of the whole body, but especially demands concord among priests, in whom though the dignity be in common, yet is not their order uniform; since, even amongst the most blessed apostles, in likeness of honour there was a certain distinction of power; and whereas the election of all was equal, to one, nevertheless, was it given to be pre-eminent over the others, out of which mould (forma) the distinction also among bishops has arisen, and by a great ordering it was provided, that all should not claim to themselves all things, but that in every province there should be one whose sentence should be accounted first amongst the brethren; and others again, constituted in the greater cities, should undertake a wider care, through whom the care of the universal Church should move together to the one see of Peter, and nothing any where disagree with its head."—*Ep. 15, ad Anast. Thessal. Episc. c. 1, 11, p. 690-2.*

“And therefore, brother best-beloved, thou (Maximus of Antioch) oughtest, with thy whole heart, to contemplate over the helm of what Church the Lord has willed thee to preside, and to remember His doctrine, which the most blessed Apostle Peter, the chief of all the apostles, founded by a uniform preaching throughout the whole world, but with special authority in the city of Antioch and of Rome; and that thou mayest understand that he, pre-eminent in the abode of his glorification, requires those institutes, which also he received from the truth itself which he confessed. Nor permit in any wise, in the Eastern Churches, and especially in those which the Nicene canons of the most sacred fathers deputed to the see of Antioch, that the Gospel be insulted by ungodly heretics, and that the doctrines either of Nestorius or Eutyches be defended by any. Because, as I have said, the rock of Catholic faith, a name which the blessed Peter took from the Lord, admits no trace of either impiety.”—*Ep. 119, ad Maxim. Antioch. 2, p. 1213.*

“When blessed Peter, divinely inspired, and by his confession to profit all nations, said, ‘Thou art the Christ, the Son of the living God,’ not without cause was he pronounced blessed by the Lord, and from the principal rock drew the solidity both of power and name.”—*Ep. ad Flavian. Constantinop. Episc. Bib. Max. vii. p. 1074.*

ARNOBIUS JUNIOR, L. C. 440.—“What is, ‘They mount up’ (Ps. cvi. 26)? Learn in Peter, and what thou findest in him, thou mayest see in all men. Peter *mounted even to the heavens*, saying to the Lord, ‘Even though I should die with Thee, I will not deny Thee.’ (Matt. xxvi. 35.) ‘He goes down to the depths,’ when he denies. After this he ‘was troubled, and reeled like a drunken man,’ and all his wisdom was so swallowed up, that

if he had not cried to the Lord in his tribulation, and wept most bitterly, he would not have 'escaped from those distresses.' (Ib. 27, 28.) He wept and 'He turned the storm into a breeze.' (Ib. 29.) Harken to the Lord, saying, 'Peter, Satan asks to sift you like wheat on the thrashing-floor; but I have prayed for thee,' (Luke, xxii. 31, 32); as one who says, I have 'turned the storm for thee into a breeze,' and have *made the waves still* in thy regard. Peter rejoiced because *they were still*. (Ib. 29.) And 'He led him to the haven which he wished for,' (Ib.) in the Church without doubt. Where they shall 'exalt him in the Church of the people, and praise him in the choir of ancients, because he has placed rivers in the wilderness,' (Ib. 31, 32); that is, traversing the desert of this world, until he reached Rome, and preached the baptism of Jesus Christ, on which all the rivers are blessed even to this day by Peter. 'He has turned the sources of waters into dry ground,' (Ib. 33), so that he that shall go forth from the Church of Peter, shall perish of thirst."—*Com. in Ps.* 107, *p.* 299, *T.* viii. *Bibl. Max.*

"What do we now, Novatian? Do we lose the Apostle Peter, or receive him now that he returns to Christ? See, Christ receives, and thou rejectest him. But against thee Paul cries out, 'If God justify, why dost thou condemn?' Thou indeed sayest, 'Baptized penitents ought not to be succoured.' See a penitent apostle is succoured; he who is the bishop of bishops; and a greater grade is restored to him weeping, than was taken from him denying. That I may prove this, this I show, that not one of the apostles received the name of the Shepherd. For the Lord Jesus alone said, 'I am the good Shepherd;' and again, 'My sheep,' He says, 'follow Me.' This holy name, therefore, and the power of the same name, He, after the resur-

rection, conceded to the penitent Peter; and the denied bestowed on him who denied Him, this power which He alone had; that he might be proved not only to have recovered what he had lost, but also to have acquired even much more by being penitent, than he had lost by denying.....‘Have I not hated them, O God, who have hated Thee, and pined away because of Thine enemies?’ Does Peter say this in the Church, and the Church pronounce this in Peter?”—*Ib. in Ps. 138, p. 320-1.*

ST. PETER CHRYSOLOGUS, L. C. 440.—“‘I am the good Shepherd, the good shepherd lays down his life for his sheep.’ (John x. 11.) Hence it is that the Master Himself seeks for helpers, yea, associates, for the care of the whole world, saying, *Sing joyfully to God all the earth.* (Ps. xcix.) Hence it is that, when about to return to heaven, He commends His sheep to Peter, in His stead, to be fed.”—*Serm. 6, in Ps. 99, p. 10.*

“Peter denies; John flies; Thomas doubts; all leave Him; to whom had not Christ given His peace, both Peter, who was the first of all, might be thought inferior, and the follower have been raised up unduly against the first.”—*Serm. 84, p. 129.*

“As Peter obtained his name from a rock (petra), because he first merited to found the Church by firmness of faith; so Stephen was so called from a crown, because he merited to endure a conflict for the name of Christ; he first merited to consecrate martyrdom with the blood of the soldiers of Christ. Let Peter hold the old principality of his apostolic chair; let him open to those who enter the kingdom of heaven; let him with power bind the guilty, with clemency absolve the penitent.”—*Serm. 154, p. 217.*

COUNCIL OF CHALCEDON, G. C. 445.—See in Part II. Sess. III. *The sentence on Dioscorus.*

SEDULIUS, L. C. 435.—“The Lord benignantly asks Peter whether he loved Him. And desiring as a good shepherd to increase His flocks, He commends to him at once, on his answering that he loved Him, *His sheep and lambs* as to a most faithful or tried servant. But that He assigned to Peter specially the dignity of feeding the flocks, whereas it is manifest that He loved all equally, does not tend to the detriment of the others, but is seen to be connected with a motive.”—*Opus Paschal. L. v. c. 23, p. 599, Galland. ix.*

ST. PROCLUS, G. C. 438.—“Peter, the Coryphæus of the disciples, the foremost of the apostles....Art not thou he that didst say, ‘Thou art the Christ, the Son of the living God?’ Thou Barjonas (son of the dove), hast thou seen so many miracles, and art thou still but Simon (a hearer)? He constituted thee the key-bearer of heaven, and hast thou not yet put aside thy fisherman’s clothing?”—*Or. 8, in transfig. Dom. n. 2, 3, p. 650-1, Galland. ix.*

SALVIAN, L. C. 445.—“Then Peter, the prince of the apostles, punished with death Ananias and Saphira, because they had lied.”—*De Gubern. Dei, L. vi. n. 1, p. 33, Galland. x.*

ST. BASIL OF SELEUCIA, G. C. 446.—“Peter, the Coryphæus of the apostles, the chief of the disciples of Christ, the accurate expositor of the revelations from the Father, he who walked on the sea, &c.”—*Or. 16, p. 97.* So again, the “Coryphæus of the apostles.”—*Or. 25, p. 138.*

ST. NILUS, L. C. 448.—“And look, I pray you,

at Peter, who after penitence is set as the first stone of the Church, the head of the choir of the apostles."—*L. 2, Epist. 261, p. 252.*

"Bear in mind the words of the Saviour, saying : 'All things whatsoever the Father hath are Mine,' (John xvi. 15), and, 'He that seeth Me, seeth the Father also' (Ib. xiv. 9); and, 'To thee,' Peter, by My authority, 'I give the keys of the kingdom of heaven;' because...by the revelation of the heavenly Father, thou hast confessed Me to be the very 'Son of the living God.'"—*Ep. 98, Gainæ. Bib. Max. T. xxvii. p. 278.*

"Peter, who was the foremost in the choir of the apostles, and always ruled amongst them."—*Tract. ad Magnam. c. 8. p. 244.*

ST. SIMPLICIUS, POPE, 468.—"This and the same rule of apostolic doctrine is permanent in the successors of him, on whom the Lord enjoined the care (curam) of all the sheepfold; whom He promised that He would not fail him, 'even to the end of the world;' against whom (He promised) 'that the gates of hell should not prevail;' and attested that whatsoever should be bound by his sentence on earth, could not be loosed even in heaven."—*Ep. iv. Zenoni (Basilisco) p. 1071. Labb. T. iv.*

FELIX III. POPE, L. C. 490.—"Herein also was shewn forth your magnanimity, that you desire that the affairs of the Church, as heaven ordained, be settled by the ordering of her Pontiffs; and that you wish that whoever is declared to have been raised to the office of the priesthood, be thence supported, whence, by the will of Christ, the full grace of all Pontiffs has been derived. I am also cheered by the purport of your letter, wherein you have not omitted to state, that blessed Peter is both the chief of the apostles, and the rock of faith; and have

judiciously proved that to him were entrusted the keys of the heavenly mysteries."—*Ep. 4, n. 1, p. 671, Galland. x.*

"Almost everything which has been done since you first attained to your dignity, both manifests the graciousness of sovereign clemency towards us, and also exhibits signs of your intentions; matters, that is, being referred, according to rule, to the Apostolic See; by which, by Christ's disposal, the dignity of all priests is consolidated. Because also the letters of your friendliness confess the blessed Peter, the chief of the apostles, and the rock of faith, and, having the keys committed to him, the dispenser of the heavenly mysteries."—*Ep. 5, Flavit. Ep. Constantinop. n. 1, p. 673.*

"As often as the lords the priests are assembled together in Italy for ecclesiastical causes, especially those of faith, the custom is retained that the successor of the prelates of the Apostolic See settle all things in the person of all the priests of the whole of Italy, in accordance with the solicitude of all the Churches which belongs to him, who is the head of all; the Lord saying to blessed Peter, 'Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it.' Following this voice, the three hundred and eighteen holy fathers assembled at Nicæa, carried with them the confirmation of facts, and the authority of the holy Roman Church; both which, all successions even to our age, by the aid of Christ's grace, guard."—*Concil. Rom. ii. Labb. iv. p. 1126.*

ST. GELASIUS, POPE, L. C. 492.—"You have read the sentence, 'Faith cometh by hearing, and hearing by the word of God,' (Rom. x. 17); that word, that is, which promised that 'the gates of hell should never prevail' against the confession of the blessed apostle Peter."—*Ep. 1, Euphem. Labbe. iv.*

p. 1158. For a similar passage, see *Ep.* iv. *ad Faustum*. *Ib.* p. 1171.

“Though, amidst the various difficulties of the times, involved in continual labours, we can scarcely breathe, yet, for the government of the Apostolic See, engaged without ceasing in the care of the whole fold of the Lord, which (care) was delegated to the blessed Peter by the voice of our Saviour Himself, ‘And thou converted confirm thy brethren’ (Luke xxii. 32); and again, ‘Peter, lovest thou Me, feed My sheep;’ we neither can, nor ought to, dissemble such things as constrain our solicitude.”—*Ep.* 5, *ad Honor. Dalmat. Episc.* *Ib.* p. 1172. For a similar passage, see *Ep.* 12, *ad Æonium Arelat. Epis.* *Ib.* p. 1198.

“Even before your order we avoided, and now much more after the admonition of the Apostolic See, is it necessary to keep ourselves from, the defilement of Eutyches, or Peter, or Acacius, and of all their priests and associates, as a kind of pestiferous plague; and if there be any others who follow the sect of the same Eutyches, or Peter, or Acacius, or who consider themselves to be classed with the accomplices or associates of these same men, they are also in every way to be avoided by us who desire to be obedient to the Apostolic See, according to the divine precepts and the statutes of the Fathers.”—*Rescript. Episc. Dardan. ad Gelas.* *Ib.* p. 1165.

“For with what reason or consistency can other Sees be defended, if the ancient and long-existing reverence be not paid to the first See of the most blessed Peter, by which the dignity of all priests has always been strengthened and confirmed; and to which, by the invincible and special judgment of those three hundred and eighteen fathers, a most ancient honour was adjudged, as being men who bore in mind the sentence of the Lord, ‘Thou art

Peter, and upon this rock I will build My Church,' &c. (Matt. xvi. 18-19.) And again to the same, 'Behold I have prayed for thee, that thy faith fail not, and thou being once converted confirm thy brethren,' (Luke xxii. 32), and that, 'If thou lovest Me, feed My sheep.' (John xxi. 17.) Wherefore, then, is the Lord's discourse so frequently directed to Peter? Was it that the other holy and blessed apostles were not clothed with like virtue? Who can dare assert this? But that 'a head being constituted, occasion of schism might be removed,' and the compactness of the body of Christ might be shewn to be one, which, by a most glorious fellowship of love, might tend to one head; and one the Church faithfully believed in; and one house of one Lord, and of one Redeemer, wherein we might be nourished with one bread and one chalice. For which reason, as I have said, our forefathers—those reverend teachers of the Churches, and these brightest lights of the Christian people, whom the merits of their virtues raised to the Confessor's most glorious palms, and the martyr's resplendent crowns—these, filled with the love of Christ, sent to the See where Peter had sat, the beginnings (originals, principia) thence derived of their priesthood, asking thence the weightiest supports of their own solidity; that, by this spectacle, it may be apparent to all, that the Church of Christ is truly one throughout and indissoluble; a Church which knit together by the bond of concord, and the marvellous woof of charity, might be seen to be the one coat of Christ, seamless throughout, which not even the soldiers who crucified the Lord dared to divide....Twelve certainly were the apostles, sustained by like merits and like (pari) dignity. And as they all shone equally with spiritual light, one amongst them, however, Christ willed to be chief, and by a marvellous dispensation directed him to Rome, the mis-

tress of nations, thus directing Peter the first and the principal one, to the principal or first city. And there as he shone eminent for power of doctrine, so, having been adorned by a glorious blood-shedding, he rests in a place of everlasting repose, granting to the See, which he himself blessed, that in accordance with the Lord's promise it should never be conquered by *the gates of hell*, and be the safest harbour of those tossed by the waves. He that shall rest in that harbour shall enjoy a blessed and eternal refuge of safety; and he that shall despise it, let him see to it what manner of excuses he will put forward in the day of judgment."—*Ep. xiv.*; *seu Tract. Gelas. Ib. p. 1215-6.**

ST. AVITUS, L. C. 494.—"We were anxious in mind and fearful in the matter of the Church of Rome, as feeling that our own position tottered in that the head was assailed....If the Pope of that city is called into question, not a Bishop, but the Episcopacy will now be seen to totter."—*Ep. 31, p. 734, Galland. x.*

"Peter the head of the apostles, that is the prince of princes."—*Fragm. 1, Homil. Ib. p. 746.*

ANASTASIUS II. POPE, L. C. 496.—"As ever is, may the See of blessed Peter, by the ministry of my lowliness, hold the primacy (princedom) assigned to it by the Lord our God, in the universal Church."—*Ep. 1, Ad Anastas. Aug. p. 1278. Labbe. iv.*

* On this piece see *Galland. Monit. T. x.*

PART II.

THE PLACE OF ST. PETER'S SUCCESSORS
IN THE CHURCH.

ST. CLEMENT OF ROME, L. C. 68.—Before proceeding with more direct evidence on the place of St. Peter's successors in the Church, it may be well to consider two or three facts and statements, which are not without their weight in this controversy.

Thus, the first Epistle of St. Clement of Rome was written by him,* in the name of the Roman Church (*Proem*), in reply to an appeal from the Church of Corinth, when troubled by a few individuals (*c.* 1), who had risen against the authority of the priests amongst them. (*Ib.*)

The answer had been delayed by the outbreak of persecution, "by sudden and repeated dangers and calamities," (*c.* 1), possibly under Nero, or, as some think, under Domitian,† but, when peace had been restored to the Churches, an embassy was sent with the letter from Rome to Corinth, to endeavour to allay the schism. "Those that have been sent to you by me—Claudius Ephebus, and Valerius Bito, together also with Fortunatus—send back to us again, with all speed, in peace and with

* So *Clem. Alex. Strom.* iv. 17; vi. 8; *Origen de Princip.* ii. 3; *Dionysius of Corinth* (*Euseb.* iv. 23); *St. Irenæus* iii. 3, and others.

† See *Tillemont*, ii. 558-9; *Ceillier*. i. p. 601.

joy, that they may the sooner acquaint us with your peace and equanimity, so much prayed for, and desired by us, so that we may speedily rejoice at your good order." (c. 59.)

Those who think that this letter was written immediately after the persecution under Nero, assign as its date the year 68 ; whereas if, as is most probable, written after that under Domitian, it would be as late as the year 97. At the former period, there is little or no doubt that several of the apostles were still alive ; at the latter, it is next to certain that St. John the apostle was living, either at Patmos or Ephesus. And yet none of these are appealed to, nor are any of the neighbouring Churches called upon to interfere, but, as far as we know, only Rome. It may also be remarked, that, at this later date, St. Clement was, most likely, actually Bishop of Rome.

This Epistle, St. Jerom tells us, was "in some places read publicly," even in his day ;* a fact also noticed by Eusebius, who says, "Of this Clement there is one acknowledged Epistle extant, a great and wonderful one, which he wrote, as from the Church of the Romans, to that of the Corinthians. This we know was publicly read in most of the Churches, both in former times and in our own ; and that, at that time, a sedition disturbed those at Corinth, Hegesippus is a most trustworthy witness." (*H. E.* iii. 16). The same is also mentioned by an earlier writer, St. Dionysius of Corinth, as we learn from Eusebius. "In this same letter he also names that of Clement to the Corinthians, showing that it had been the practice to read it in church, even in the earliest times. 'To day,' he says, 'we have passed the Lord's holy day, in which we have read

* *De Viris illustr.* c. 15.

your Epistle (Pope Soter's) ; reading which, as also that written to us before by Clement, we shall always have the opportunity of being admonished.' (Ib. iv. 23.) There is good reason also for concluding that it was by some regarded as a portion of the Canonical Scriptures.*

The following extracts will show what was the doctrine on the succession and authority of the priesthood taught by St. Clement, himself not only a disciple of apostles, but also one of their successors, having been probably ordained by St. Peter.†

C. 42. "The apostles have preached to us from the Lord Jesus Christ; Jesus Christ from God. Christ, therefore, was sent by God, and the apostles by Christ....Preaching through countries and cities, they appointed their first-fruits, having proved them by the Spirit, as Bishops and Deacons of those who were about to believe. Neither was this a new thing; seeing that, long before, it had been written concerning Bishops and Deacons, for thus saith the Scriptures in a certain place, '*I will appoint their Bishops in righteousness, and their Deacons in faith.*'" (Is. lx. 17. Sept.)

43. "And what wonder if they, to whom, in Christ, such a work was committed by God, appointed such as we have mentioned, when even that blessed and faithful servant in all his house, Moses, notified in the sacred books, all things that had been commanded him."

44. "So also our apostles knew, through our Lord Jesus Christ, that there would be contention concerning the name of the episcopacy.‡ For this cause, therefore, having received a perfect foreknow-

* *Clem. Alex. (Euseb. vi. 13.)*

† *Tertullian, de Præscrip. p. 32.*

‡ ἐπὶ τοῦ ὀνόματος τῆς ἐπισκοπῆς.

ledge, they appointed the aforesaid (Bishops and Deacons), and then gave direction,* in what manner when they should die, other approved men should succeed them in their ministry (liturgy). Wherefore, we account that they who have been appointed by them, or afterwards by other eminent men, the whole Church consenting, and who have ministered blamelessly to the flock of Christ in humility, peacefully, and not illiberally; and who have also for a long time been approved of by all, that such men are not to be, without injustice, cast out of the ministry. For it would be no small sin in us, if we should cast off from the episcopacy those who offer up the gifts blamelessly and holily." (Cf. c. 40, 41.)

47. "It is shameful, beloved, it is most shameful and unworthy of your Christian profession, that it should be heard that the most firm and ancient Church of the Corinthians, on account of one or two persons, is in a sedition against the priests.....

54. Who then amongst you is generous? who that is compassionate? who that is filled with charity? Let him say, 'If sedition, and strife, and schism, be through me, I will go and depart whithersoever you please, and do whatsoever is appointed by the multitude: only let the flock of Christ be at peace with the constituted priests.'†...57. Do you, therefore,

* ἐπινομήν. They set down a list, or continuation of successors. See Jacobson *Patr. Ap.* in loco. Wilberforce, *Principles of Church Authority*, p. 96, following Möhler, translates, "gave a right of mutual interference."

† This is supposed by some to be an allusion to his own conduct, in yielding the first succession from St. Peter, to Linus and Cletus. Cf. *Ib.* c. 7. *Epiphan. Hæres.* 27, n. 6.—The following relates to the martyrdom of St. Peter and St. Paul: "But to cease from ancient examples, let us come to those who have been wrestlers in times very near. Let us take the noble instances of our own age. Through jealousy

who laid the foundation of this sedition, submit yourselves to the priests, and be instructed unto repentance. Bending the knees of your hearts, learn to be subject, laying aside all proud and arrogant boasting of your tongues; for it is better to be found in the sheep-fold of Christ, little and approved, than, thinking yourselves above others, to be cast out of His hope.”—*Galland. T. i. Ep. 1, ad Corin.*

ST. HERMAS, L. C. 70.—St. Hermas was of Greek origin, though the greater part of his life was passed in Italy, and especially at Rome. From the internal evidence of his work, it seems most probable that it appeared just before the persecution under Domitian, and the date of it is fixed by able critics as about the year 95, during the Pontificate of St. Clement of Rome.* Though written originally in Greek, of which a great part still remains, the Latin translation was in use in the time of Tertullian.† This piece also seems to have been regarded

and envy, the greatest and most just pillars have been persecuted, and come even to their death. Let us set before our eyes also the excellent apostles. Peter, through unjust jealousy, endured not one, nor two, but many labours, and thus being martyred went to the due place of glory. Through jealousy Paul, after having seven times borne chains, and having been banished and stoned, received the reward of *patience*, and having been a herald both to the east and the west, attained to an illustrious glory of faith, having taught the whole world righteousness; and having come to the boundary of the west, and being martyred under the rulers, so departed from the world, and went to the holy place, having been the greatest example of patience.”—*N. 5, Clem. Rom. 1, ad Cor.*

* See *Tillemont* ii. p. 111; *Ceillier* i. 585.

† *Tertull. de Oratione*, n. 12.

by several ancient writers as a portion of the inspired Scriptures.*

The extract which follows is represented as the result of an order received from the angel of the Church. "After this I saw a vision in my own house; and that ancient one came and asked me, 'If I had as yet given the book to the elders.' And I answered, 'Not as yet.' But she said, 'Thou hast done well, for I have some things to say to thee; and when I have finished all my words, let them be openly made known to the elect. Thou shalt write, therefore, two books, and shalt give one to Clement, and one to Grapté. And Grapté shall admonish the widows and orphans. But Clement shall send it to the foreign cities; for to him it is permitted (or entrusted).* But thou shalt read it to the priests of the Church.'"—*Vis. 2, c. 4, p. 62, Gal-land. i.*

ST. IGNATIUS, G. C. 107.—There is a peculiarity also deserving of notice, in the language used by St. Ignatius, when addressing the Church of Rome. "Ignatius, who is also Theophorus, to the Church which has found mercy in the majesty of the Father Most High, and of Jesus Christ His only Son, (to the Church) beloved and enlightened in the will of Him, who willeth all things which are according to the love of Jesus Christ our God, and which (Church) has the first see, (or, presides)† in the

* *Origen, De Princip. 2. c. 1; Clem. Alex. Strom. 1, in fine; Tertull. ubi supra.*

† *Illi enim permissum est.* These words are not in the Greek, as quoted in the *Philocal.*, as from *Origen De Princip. iv. 2.*

‡ *Ἦτις καὶ προκάθηται.* Instead of *προκάθηται*, St. Ignatius, in all his other epistles, uniformly uses the word *is*. "To the Church which is (τῇ οὔσῃ) in Ephesus;" "To the Church which is (τὴν οὔσαν) in Magnesia;" and so of the rest.

place of the country of the Romans, all-godly, all-gracious, all-blessed, all-praised, all-prospering, all-hallowed, and having first place (or, presiding)* in love, with the name of Christ, with the name of the Father, which (Church) I greet in the name of Jesus Christ."—*Ep. ad Rom. Proem. Galland. 1, p. 283.*

The following are but specimens of the teaching of St. Ignatius as regards the hierarchy and succession.

N. 4. "It becomes you to concur in the mind of your Bishop as also you do. For your famous presbytery, worthy of God, is knit as closely to the Bishop, as strings to a harp. 6. Whomsoever the Master of the house sendeth to His own household, we ought so to receive, as Him that sent him. It is plain, then, that we ought to look to the Bishop, as to the Lord Himself."—*Ep. ad Ephes.*

3. "It becometh you also not to make free with the youthfulness of your Bishop, but, according to the power of God the Father, to concede to him all reverence, as I am aware the holy presbyters do, taking no occasion from his apparent youthful ordination (or, state), but, as men wise in God, submitting to him; yet not to him, but to the Father of Jesus Christ, the Bishop of all. 6. I exhort that you study to do all things in the unanimity of God; the Bishop presiding,† in the place of God; and the presbyters in the place of the apostles; and the deacons, most dear to me, entrusted with the service of Jesus Christ. Be you made one with the Bishop,

* προκαθιμένη. This verb is used in two other places by St. Ignatius, and in each place it implies superior dignity: προκαθιμένου τοῦ ἐπισκόπου εἰς τόπον θεοῦ. *Ad Magnes. 6.* Ἐνώθητε τῷ ἐπισκόπῳ καὶ τοῖς προκαθιμένοις. *Ib.*

† προκαθιμένου.

and with those who preside,* for an example and lesson of incorruption. 7. As therefore our Lord, being united (with the Father) did nothing without Him, neither by Himself, nor by His apostles, so neither do you do anything apart from the Bishop and the presbyters. Neither attempt you anything that seems good to your own judgment."—*Ad Magnes*.

2. "Inasmuch as you are subject to the Bishop, as to Jesus Christ, you seem to me living not according to man, but according to Jesus Christ....It is therefore necessary, as you do, apart from the Bishop to do nothing, but to be subject also to the presbytery, as to the apostles of Jesus Christ."—*Ad Trall*.

8. "Where the Bishop is, there let the multitude be; even as where Jesus Christ is, there is the Catholic Church. Apart from the Bishop, it is neither lawful to baptize, nor to hold an agape; but whatever he judges right, that also is well-pleasing unto God, that all which is done may be safe and sure. 9. It is good to regard God and the Bishop. Whoso honoureth the Bishop, he is honoured of God; but he that doeth a thing and hideth it from the Bishop, worshippeth the devil."—*Ad Smyon*.

6. "My soul for the soul of those who are in subjection to the Bishop, Presbyters, Deacons, and may my portion be with them in the Lord."—*Ad Philippens*.

ST. POLYCARP, G. C. 108.—The martyr Polycarp was the disciple of St. John the apostle, by whom also he is said to have been consecrated Bishop of Smyrna.† He came to Rome to confer with Pope

* προκαθημένους.

† So *Jerom, de Vir. Illustr. c. 17*; see also *Eusebius H. E. iii. 36*.

St. Anicetus, as to the day on which the feast of Easter ought to be kept; a question which we then hear of for the first time; but which later caused so much discussion and trouble, until finally settled at the Council of Nicæa. "About this time," says Eusebius, (*H. E.* iv. 4), "when Anicetus was at the head of the Church of the Romans, Irenæus relates that Polycarp was still living, and that being at Rome, he had a conference with Anicetus on a question respecting the day of the Passover." St. Jerom says, (*De Vir. Illustr.* c. 1, 7), "Polycarp, a disciple of John the apostle, and by him ordained Bishop of Smyrna, was the ruling man of all Asia; for that he had seen, and had as teachers, some of the apostles, and others who had seen the Lord. On account of certain questions regarding the day of Easter, he came to Rome, under the Emperor Antoninus Pius, and whilst Anicetus ruled the Church in that city, where he brought back to the faith very many of the believers who had been deceived by the persuasions of Marcion and Valentinus." The account given by *St. Irenæus*, (*Ap. Euseb. H. E.* v. 24), is as follows: "When the blessed Polycarp had come to Rome under Anicetus, and they had some little difference between themselves respecting other matters, they immediately were at peace; not disputing much with one another on this head (Easter). For neither could Anicetus persuade Polycarp not to continue the practice which he had always observed with John the disciple of our Lord, and the other apostles with whom he had associated; nor could Polycarp persuade Anicetus to adopt his practice; Anicetus pleading that he was bound to maintain the custom of the presbyters before him. And things being so, they held communion with each other. And, by way of respect, Anicetus yielded to Polycarp (the office of consecrating) the Eucharist, and they sepa-

rated from each other in peace, both those that observed, and those that did not observe (the custom), maintaining the peace of the whole Church.”*

ST. SOTER, POPE, 168.—Some particulars have been given, under St. Clement of Rome, regarding this Pontiff; but the following additional facts, from a letter to St. Soter, from St. Dionysius of Corinth, have their significance. *Eusebius* says, (*H. E.* iv. 23), “There is yet another Epistle of Dionysius extant, that to the Romans, addressed to Soter, who was then Bishop, from which it will not be unfitting to subjoin a few extracts, in which he commends a practice of the Romans retained even

* *St. Epiphanius* (*Hæres.* 42, n. 1, 2) records a somewhat significant fact which occurred about twelve years before the above. “Marcion, a native of Pontus, was the son of a Catholic Bishop. He seems at first to have made a kind of profession of chastity, to judge from the solitary and ascetic mode of life which he adopted. But he soon fell into sins so grave, that his father felt compelled to cast him forth from the Church, and to maintain that sentence in spite of his son’s appeals to be admitted to penance and reconciliation. Unable to bear the ridicule of the people, he fled secretly from his own city, and arrived at Rome, after the death of Hyginus, Bishop of Rome, the ninth after the apostles Peter and Paul. He there applied to the ancients, who had been trained by disciples of the apostles, to be received into communion, but not one would accede to his request. Inflamed, therefore, with jealousy, that he could not obtain the foremost position (*προεδρίαν*), and not even admission into the Church, he resolved within himself to join the heresy of the impostor Cerdon.” After trying to perplex the elders by captious questions, he at last “openly asked them, ‘Why would you not receive me?’ They said, ‘We cannot do this without the permission of your venerable father. For our faith is one, and our sentiments are the same, and we cannot act in opposition to our excellent colleague, your father.’”

to the persecution in our day. He writes as follows : For this has been your custom from the beginning to do good to all the brethren in many ways, as also to send contributions to many Churches in every city. Thus refreshing the needy in their want, and succouring the brethren condemned to the mines, by the contributions which you have been accustomed to send from the beginning, you preserve, as Romans, the practice of your ancestors. This has not only been retained by your blessed Bishop Soter, but has even been increased ; as he has not only furnished abundant supplies to the saints, but also has encouraged the brethren that came to Rome, as a loving father his children, with blessed words." For continuation see *St. Clement of Rome*, p. 176-7.*

* The following passages preserved by *Eusebius* from *St. Dionysius of Corinth*, G. C. 168 ; and from *Caius*, a Roman Presbyter, L. C. 214, are of value : " Thus this Nero, being proclaimed (by Tertullian) as the first amongst those who were especially the enemy of God, was led on in his fury to the slaughter of the apostles. It is related, therefore, that Paul was beheaded in Rome itself, and that Peter also was crucified, under him. And the titles of Peter and Paul, which have continued to this day, in the cemeteries there, lend their evidence to this account. And nothing less is recorded by an ecclesiastical man, named Caius, who lived when Zephyrinus was Bishop of the Romans. He, in a writing addressed to Proclus, a leader of the Phrygian sect, uses these words concerning the places where the sacred bodies (tabernacles) of the aforesaid apostles are deposited : ' But I have it in my power to show the trophies of the apostles. For if you will go to the Vatican, or to the Ostian way, you will find the trophies of those who founded this Church.' That they both suffered martyrdom at the same time, Dionysius, Bishop of the Corinthians, writing to the Romans, bears this testimony : ' So also you, by an admonition so valuable, have again united the planting of the Romans and Corinthians, which was by the hands of Peter and Paul. For both came to our Corinth, and, planting us, both alike taught ;

ST. VICTOR, POPE, 192.—I. Montanus, about the year 171, began his system, which spread rapidly and widely, especially in Phrygia. This may, to some extent, be accounted for by the fact, that the *Charismata*, or special gifts of the Spirit which he claimed, had not as yet ceased in various parts of the Church. (*Euseb. H. E.* v. 3.) But, these asserted miraculous powers being advanced by Montanus in support of many novelties both in faith and practice, were exposed and repudiated by many Bishops and writers of the time. (*Ib.* v. 16.) There is some difficulty in deciding under what Pope the Montanists came to Rome, to gain for themselves, if possible, the favour of the Pontiff;* but it seems certain that, for a time, they nearly prevailed. But Praxeas, who himself afterwards fell into grave errors, convinced the Pope that he could not favour the Montanists without condemning “his own predecessors.” *Tertullian* says (*Adv. Prax.* 1), “This man, when the Roman Bishop was on the point of recognizing the prophecies of Montanus, Prisca, and Maximilla, and by that recognition bringing peace to the Churches of Asia and Phrygia, by asseverating what was false concerning those prophets and their Churches, and by defending the authorities of his (the Pope’s) predecessors, prevailed on him both to revoke the letters of peace already sent forth, and to withdraw from his purpose of receiving the *Charismata*. Thus, two works of the devil did Praxeas effect

and alike going to Italy also, and having taught together, they gave their testimony (by martyrdom) at (or, about) the same time.”—*Euseb. H. E.* ii. 24.

* See *Tillemont*, vol. ii. p. 425, and note 4, p. 669, 670. *Ib.* who leans to the opinion that it was *Pope Victor*; and see also the *Bened. Ed. of St. Irenæus, Diss. Præv. Dissert.* 2, c. 77, 78, where it is maintained that it was *Pope Eleutherus*.

at Rome; he expelled prophecy and introduced heresy." *Eusebius* says on this subject: "As there was dissension on account of these men, (the Montanists), the brethren in Gaul again presented their own private judgment, but one pious and most orthodox, concerning them, publishing several letters of the martyrs who had been put to death amongst them. These they had written whilst yet in chains, to the brethren in Asia and Phrygia; and not only to these, but also to Eleutherus, who was the Bishop of the Romans, negotiating for the peace of the Churches." (*H. E.* v. 3.) Such opinion had the Montanist Tertullian, and the Church of Gaul, of the influence, or power, of the Bishop of Rome.

II. St. Victor and Polycrates.—But in addition to the Montanist controversy, or, probably, in the midst of that controversy, Victor was himself involved in a grave affair with some of the Asiatic Churches. It has been seen, under *St. Polycarp*, that the question of the observance of Easter had even then begun to cause difficulty. It would seem that till Victor, those who kept that feast on the fourteenth day, according to the Jewish usage, were left in peace, and were even permitted to follow the practice of their country, when circumstances caused them to be at Rome, or elsewhere, during that festival. But Victor, it appears probable, not only prohibited this, but resolved to secure one uniform practice throughout the Christian world. And as this is one of the most important and suggestive facts in the early history of the Church, it may be well to give *Eusebius's* account of it entire.

"About this time there was no slight controversy raised; because the Churches of all Asia, as from a more ancient tradition, thought that they ought to keep the fourteenth day of the moon, as the festival of the saving Passover, on which day the Jews

were commanded to kill the Paschal lamb; and that it was altogether necessary for them to make an end of their fasts on that day, on whatever day of the week it might chance to fall. But as it was not the custom, throughout the rest of the whole world, to act in this manner in the Churches, which preserving a custom derived from an apostolic tradition prevailing even to this day, which holds that it is not proper to end the fast on any other day but that of the Resurrection of our Saviour, synods and meetings of bishops were convened on this subject. And all with one accord by letters drew up an ecclesiastical decree (dogma) for the faithful everywhere, that the Resurrection of the Lord from the dead should not be celebrated on any other than the Lord's day; and that on this day alone we should observe the close of the Paschal fasts. There is an epistle extant even now of those who assembled at that time in Palestine, amongst whom presided Theophilus, Bishop of the Church in Cæsarea, and Narcissus, Bishop of Jerusalem. There is also another from those at Rome, which bears the name of Victor, on the same question; one also from the Bishops of Pontus, over whom Palmas, as the oldest, presided; and one from the Churches of Gaul, over which was Irenæus; and further one from those in Osrohene, and the cities there. A distinct epistle from Bachyllus, Bishop of the Church of the Corinthians; and letters from many others, who proclaimed one and the same doctrine and judgment, and passed the same vote. This, then, was the unanimous decision which has been mentioned already.

“Polycrates was at the head of the bishops in Asia, who contended that the custom handed down to them of old from the Fathers ought to be preserved. He, in a letter to Victor and the Church of the Romans, sets forth the tradition which had come down to him, in these words: ‘We therefore

keep the true day, neither adding thereto, nor taking therefrom. For in Asia also great luminaries have fallen asleep, which shall rise again in the day of the Lord's appearing, in which He will come with glory from the heavens, and raise up all the saints. Philip, one of the twelve apostles... John also who rested on the Lord's breast, and bore the sacerdotal plate (πέταλον), was both a martyr and teacher, and is buried in Ephesus. Polycarp also, both bishop and martyr of Smyrna. Thrascus, bishop and martyr of Eumenia, who is buried at Smyrna. Why need I mention Sagaris, bishop and martyr, who rests at Laodicea? Moreover, the blessed Papius; and Melito, the eunuch, who did all things in the Holy Spirit, and lies at Sardis, awaiting the episcopate from heaven, when he shall rise from the dead. All these kept the fourteenth day as the Passover, according to the Gospel, deviating in no respect, but following the rule of the faith. Moreover I, Polycrates, who am the least of all of you, according to the tradition of my relatives, some of whom I have succeeded. For there were seven of my relatives bishops, and I am the eighth; and my relatives always observed the day when the people (the Jews) throw away the leaven. I, therefore, am now sixty-five years old in the Lord; and having conferred with the brethren throughout the world, and studied all the sacred Scriptures, am not alarmed at what is meant to terrify me. For they who are greater than I have said, *we must obey God rather than men.*' (Acts, v. 29.) After this he proceeds to write concerning the bishops who were present, and agreed in sentiment with him, saying, 'I could also mention those bishops who were present with me, whom you requested to be called together by me, and whom I did call; whose names, were I to write them, would be a great number. They, seeing my slender body,

agreed with me in this epistle, seeing that I did not bear my grey hairs for nothing, but that I have at all times regulated my life in the Lord Jesus.' Upon this, Victor, who presides over the Church of the Romans, forthwith attempted to cut off, from the common unity, the Churches of all Asia, together with the neighbouring Churches, as heterodox, and proscribed them by letters, proclaiming all the brethren there utterly out of Communion. But this did not please all the bishops. But on the contrary they exhorted him to have sentiments of peace and union and love towards his neighbour. There are also extant the expressions of some of these who pressed upon Victor with greater severity. Amongst these also was Irenæus, who sending a letter, in the person of the brethren in Gaul over whom he was the ruler, maintains indeed the necessity of celebrating the mystery of the Resurrection of the Lord on the Lord's day only. And he becomingly exhorts Victor, not to cut off whole Churches, who observed the tradition of an ancient custom. Amongst very many other things, he also adds the following words, 'For not only is the dispute respecting the day (Easter), but also respecting the form itself of the fast. For some think they ought to fast one day; others two days; others more; others forty.* They also compute their day including the hours of the day as well as of night. And this diversity among those who observe the fast, has not arisen amongst us now, but much earlier, amongst those before us; who, it seems likely, not ruling with due strictness, established for after times the usage which arose from their simplicity and inexperience; and yet none the less

* So *Massuet*, following *Rufinus*, T. i. *S. Irenæi. Valesius*, makes the forty apply to a day of forty hours.

did all these remain at peace, and we also keep the peace with each other; and this difference of the fast establishes the harmony of faith.' To this he adds a narrative which I may appropriately insert. It is as follows: 'And those presbyters who before Soter presided over the Church which thou now governest, I mean Anicetus, and Pius, Hyginus and Telesphorus and Xystus, neither did themselves, nor permit those with them to, observe it; yet, none the less, they who observed it not were at peace with those who came from other Churches in which it was observed; although to observe it among those who observed it not, was (an act) more in opposition. Neither at any time were any cast off on account of this form; but those very Presbyters before thee who did not observe it, sent the Eucharist to those who did observe it. And when the blessed Polycarp had come to Rome under Anicetus, &c.,' (as given under *St. Polycarp*, pp. 183-4). And this same Irenæus, as one whose conduct corresponded with his name, being in this way a peace-maker, exhorted and negotiated these things for the peace of the Churches. And not only to Victor, but also to most of the other rulers of the Churches, he sent similar letters on this agitated question."—*Euseb. H. E.* v. xxiii. xxiv.

The foregoing statement is, in its main incidents, too clear to require any lengthened comment. 1. The authority of Victor to excommunicate the Asian Churches is not denied, even by those very Churches. They resist, indeed, but resistance does not imply denial; and yet denial was the readiest method, had they thought it available. 2. The bishops, who disapproved of the Pope's conduct, reason, remonstrate and exhort, but do not go beyond this.*

* *St. Hegesippus*, G. C. 178.—"Hegesippus, in the five

ST. IRENÆUS, G. C. 178, c. 3.—“Wherefore, in every Church there is, for all who may wish to see what things are true, at hand to look unto, the tradition of the apostles made manifest throughout the whole world; and we have it in our power to enumerate those who were by the apostles instituted bishops in the Churches, and the successors of those bishops down to ourselves, who neither taught nor knew anything like the wild opinions of these men. For if the apostles had known any hidden mysteries, which they taught apart and secretly from others to the perfect, they would have delivered them more especially to those to whom also they committed the Churches themselves. For they wished those to be very perfect and blameless in all things whom also they left as successors, delivering unto them their own place of government, (or, teaching, *magisterii*), who, acting faithfully, great usefulness would be the result, but, falling, a great calamity.”

“But as it would be very long, in a volume

books of Commentaries that have come down to us, has left a very complete record of his sentiments. In these he states, that when he travelled to Rome, he conferred with very many bishops, and received from all the same doctrine. And, after some things said by him concerning the Epistle of Clement to the Corinthians, we may hearken to the observations of his which follow: ‘And the Church of the Corinthians continued in the right teaching, until Primus who was Bishop of Corinth; with them I conferred when about to sail for Rome, remaining with them a sufficient number of days, during which we were mutually refreshed with right doctrines. Having reached Rome I made my stay (or, traditional narrative, *διαδοχὴν*.’ See *Tillemont* iii. 610-11), with Anicetus, whose Deacon was Eleutherus. And after Anicetus, Soter succeeded, and after him Eleutherus. In every succession, however, and in every city, it is just as the law proclaims, and the prophets and the Lord.”—*Euseb. H. E.* iv. 22.

like this, to enumerate the successions of all the Churches; pointing out that tradition which it has from the apostles, and the faith announced to men, coming down even to us by the successions of bishops, of the greatest and most ancient, and known to all, the Church founded and constituted at Rome by the two most glorious apostles Peter and Paul, we confound all those who in any way, whether by things pleasing to themselves, or by vain glory, or blindness and evil sentiment, assemble otherwise than they ought. For to this Church, on account of a more powerful principality,* it is necessary that every Church, that is, those who are faithful

* "Propter potentiorē principalitatem." From *Bened. Ed.*, note 61, it seems admitted that this is the common reading of the MSS. The reading, however, adopted by that edition is *potiorē*, which has much the same meaning, *more excellent, more powerful*. If ἀρχή, as is thought by some, was the word used in the original Greek text, the following passage from Tertullian deserves notice: "ἀρχή non tantum ordinativum, sed et potestativum capit principatum; unde et ἀρχόντας dicunt principes et magistratus, &c."—*Adv. Marcion. n. 19, p. 240, Rigalt.* Massuet conjectures that *principalitatem* represents πρωτεύον, and this conjecture may be confirmed by a passage in the fourth book, (c. 38, n. 3, p. 284,) καὶ οὕτως πρωτεύει μὲν ἐν πᾶσιν ὁ Θεός, which the *Vetus Interpres* translates by "et sic *principalitatem* quidem habebit in omnibus Deus," but it must be remarked that ἡγεμονικός (iii. xi. 8), προηγουμένως (i. ix. 3), and προηγμένως, are also respectively rendered *principalis, principaliter*; and it need scarcely be remarked that this is just as favourable to the power of Rome as the preceding word. (See Matt. ii. 6; Luke iii. 1; 1 Maccab. xiv. 4.) In one instance, and only one, so far as I have noticed, (ii. xxx. 9,) ἀρχή is translated *principalitas*; but as this occurs in a quotation from Scripture (Ephes. i. 21,) it must be looked upon probably, rather as a specimen of the Latin version of Scripture used by the translator of St. Irenæus, than adduced as a proof of the meaning attached to *principalitas* by the *Vetus Interpres*.

on every side, meet together,* in which (Church) always, by those who are on every side, has been preserved that tradition which is from apostles."

N. 3.—"The blessed apostles, therefore, having founded and built up that Church, committed the sacred office (or, ministry *λειτουργίαν*) of the Episcopacy to Linus. Of this Linus Paul makes mention in his epistles to Timothy. To him succeeded Anaclethus, and after him, in the third place from the apostles, to Clement is allotted the Episcopacy, who as he had both seen and conferred with the blessed apostles, still also had the preaching of the apostles ringing (in his ears), and their tradition before his eyes. And not he alone, but many were still left who had been taught by the apostles. Wherefore, under this Clement, a no slight dissension having taken place amongst the brethren at Corinth, the Church in Rome sent a most powerful epistle to the Corinthians, confirming them together into peace, and renewing their faith, and announcing the tradition which it had recently received from the apostles....But to this Clement succeeded Evaristus, and to Evaristus, Alexander. Then—thus the sixth from the apostles—Sixtus was appointed; and after him Telesphorus, who underwent a glorious martyrdom; next Hyginus; then Pius; after whom was Anicetus. To Anicetus succeeded Soter, and to him, now in the twelfth place, Eleutherus holds the

* *Convenire*. It is very difficult to represent this word in a translation without disturbing the structure of the whole sentence. The word has been rendered by *to meet*, *to resort*, *to have recourse to*, *to concur*, *to agree with*, &c., the latter being the meaning which the present writer, for reasons which he need not detail, thinks the most correct interpretation. See *Salmasius De Primat. Papæ*, c. v. p. 65, as quoted by Massuet, *Dissert.* iii. p. 278, et seqq., *Migne's Ed.*

inheritance of the Episcopate from the apostles. By this same order, and by this same succession, both that tradition which is in the Church from the apostles, and the preaching of the truth, have come down to us."

N. 4.—"So also Polycarp, who not only had been instructed by apostles, and had been brought up with many who had seen the Lord, but had also been appointed, by apostles, Bishop of Smyrna in Asia. Him also we saw in our early youth,—for he endured long, and in extreme old age departed this life, yielding his testimony (martyred) most gloriously and nobly. The things which he had learnt from the apostles, the same he ever taught, which also the Church transmits, and which alone are true. To these all the Churches throughout Asia, and they who to this day have succeeded to Polycarp, bear testimony, being witnesses of truth much more worthy of belief and of greater authority than Valentinus, and Marcion, and the other perverse thinkers. And this Polycarp, having come to Rome under Anicetus, converted many from amongst the aforesaid heretics, unto the Church of God; proclaiming that he received from the apostles the one and only truth, which is delivered by the Church....And the Church also in Ephesus, founded indeed by Paul, but with which John remained until the times of Trajan, is a faithful witness of the tradition of apostles."

C. iv. n. 1.—"Wherefore, since there are such proofs to shew, we ought not still to seek amongst others the truth, which it is easy to receive from the Church; seeing that the apostles have brought together into her, as into a rich repository, all whatsoever is of truth, that everyone who willeth may take from her the drink of life. For she is the gate of life; but all others are thieves and robbers. On this account we ought to avoid them, but to cling

with the utmost care to whatsoever is of the Church, and to hold fast to the tradition of truth. For what? Even if there should be a dispute about any trifling question, ought we not to have recourse to the most ancient Churches in which apostles resided, and from them to take whatever is certain and really clear on the existing dispute? But what if the apostles had not indeed left us Scriptures; would it not have been necessary to follow the order of the tradition which they delivered to those to whom they committed the Churches?"—*Adv. Hæres. l. iii. c. 3, n. 1-4; c. iv. n. 1.* See also *Ib. l. iv. c. 26, n. 2; c. 33, n. 7, 8; l. v. c. 20, n. 1.**

* *St. Jerom, de vir. illustr. c. 35*, says:—"Irenæus, a presbyter of Bishop Pothinus, who ruled the Church of Lyons in Gaul, was sent to Rome, by the martyrs of that place, as their deputy (legatus), on account of certain questions of the Church, carrying with him honourable letters as to his character, to Bishop Eleutherus." What those questions were, there is no direct evidence to shew; but, by connecting the second and third chapters of the fifth Book of Eusebius's Ecclesiastical History, and also taking into account that one of the Lyonnese martyrs, Alcibiades, seems to have been tainted with Montanism, or to have been induced to change his mode of life for fear of appearing to countenance that system, it has been conjectured, with some probability, that one of those questions related to that heresy, which then began to make considerable progress. The evidence from Eusebius may be seen under *Pope Victor*. In the fourth chapter Eusebius has preserved the letter of recommendation to Pope Eleutherus, mentioned above by St. Jerom. The direct testimony of St. Jerom, who had been secretary to Pope Damasus; the letter given by Eusebius, and his silence as to that mission not having taken place, cannot easily be reconciled with the opinion of some modern writers, that St. Irenæus was hindered from executing that commission by the death of St. Pothinus, and his appointment as his successor.

CLEMENT OF ALEXANDRIA, G. C. 190.—“This James, therefore, whom the ancients, on account of his preeminent virtue, surnamed the Just, they tell us, had committed to him the first, the throne of the Episcopate of the Church in Jerusalem. And Clement, in the sixth Book of his Institutions, represents thus; He says, ‘that Peter and James and John, after the Ascension of the Saviour, though they had been especially honoured by the Lord, did not contend for honour, but chose James the Just, as Bishop of Jerusalem.’”—*T. ii. (Migne) p. 746, (Ex Euseb. H. E. ii. 1.)*

“For they who meddle with impious words, and are the first to instil them into others, and do not use well, but perversely, the divine words, they neither themselves enter into the kingdom of heaven, nor suffer those whom they have deceived to attain to the truth. But neither have they themselves the key of the entrance, but a kind of false key, and, according to a usual expression, a counterfeit key, an ἀντικλειδα* and, not having loosed the veil by means of this—as we enter by means of the tradition of the Lord—but by having cut open the door, and broken down the wall of the Church clandestinely, transgressing the truth, they become the hierophants of the souls of the impious. For that they made their human assemblages later than the Catholic Church, there need not many words to show. For the doctrine which was taught at the Lord’s advent, having begun under Augustus, was completed in the middle of the reign of Tiberius; and the teaching of the apostles, even to the sacred ministry of Paul, ended under Nero. But, at a later period, about the time of the Emperor Adrian, they who excogitated the heresies arose, and con-

* *Clavem aversam.* Potter.

tinued until the time of Antoninus the Elder; as Basilides, although he assigns Glaucias as his teacher, who, as they boast, was Peter's interpreter; just as they say that Valentinus had been the hearer of Theodas, who had been familiarly acquainted with Paul. Marcion, who was contemporary with the above, was an old man amongst the young; after whom Simon, who for a short period heard Peter preach. These things being so, it is manifest, that, out of the primordial and most true Church, these after-born, adulterate heresies have been formed by innovation; as also those that, later still, have come after them. From what has been said, it is, I think, plain that one is the true Church, that which is really ancient, into which are enrolled the just, according to God's purpose."—*Strom.* vii. 17, p. 899, *Ed. Potter*.*

TERTULLIAN, L. C. 195.—“For if thou thinkest heaven is still closed, remember that the Lord left here the keys thereof to Peter, and, through him, to the Church.”—*Scorpiae* n. 10, p. 496, *Ed. Rigalt*.

“For Praxeas was the first who introduced this kind of perverse doctrine (the Patripassian) from Asia to Rome....And this man prevailed on the Bishop of Rome, who was on the point of acknow-

* “He (Clement of Alexandria) in the work called *Hypotyposes*, says that the Gospel of Mark was occasioned in the following manner: ‘When Peter had proclaimed the word publicly at Rome, and declared the Gospel of the Spirit, many that were present requested Mark, as having followed him from afar, and as remembering what he had said, to reduce his sayings to writing; and that having composed the Gospel, he gave it to those who requested it of him. Which when Peter understood, he neither directly hindered nor encouraged it.’”—*Euseb. H. E.* vi. 14.

ledging* the prophecies of Montanus, Prisca, and Maximilla, and by that acknowledgment bringing in peace to the Churches of Asia and Phygia, by false assertions against the prophets themselves and their Churches, and pleading the authority of his predecessors, to recal the letters of peace already sent out, and to cease from his purpose of receiving the spiritual gifts (*charismata*).”—*Adv. Praxeam*. n. 1, p. 501. *Ib.*

“I also hear that an edict has been sent forth; and a peremptory one indeed, to wit, the *Pontifex Maximus*, that is, the Bishop of Bishops proclaims, ‘I remit, to those who have done penitence, the crimes both of adultery and fornication.’”—*De Pudicit*, 1, p. 555. *Ib.*†

N. 21. “Now, what the apostles preached, that is, what Christ revealed unto them, I will here also rule must be proved in no other way than by those same Churches which the apostles themselves founded, themselves by preaching to them, as well *viva voce*, as men say, as by epistles afterwards. If these things be so, it is in like degree manifest that all doctrine, which agrees with the Apostolic Churches, the wombs and originals of the faith, must be accounted true, as without doubt contain-

* Jam agnoscentem.

† Ceillier remarks, (ii. 474), that it can hardly be that any other than the Bishop of Rome is here alluded to, inasmuch as, still addressing the same bishop, he uses the words, *bonus pastor, benedictus Papa*, a phrase *benedictus* applied by Tertullian to Pope Eleutherus (*Præscrip.* n. 30); also because in this same piece the Bishop is called *Apostolice* (n. 21, p. 574). He also adds, with Fleury, (*H. E.* ii. 94), that, even granting that Tertullian is here speaking ironically, the ridicule would have been without force, if the Pope had not been regarded by Catholics as the head of the Church, or the Bishop of bishops.

ing that which the Churches have received from the apostles, the apostles from Christ, Christ from God; but that every doctrine must be judged at once to be false, which savoureth things contrary to the truth of the Churches, and of the apostles, and of Christ, and of God.* N. 32. But if any (heresies) have dared to place themselves in the midst of the apostolic age, that they may therefore seem to have been handed down from the apostles, because they existed under the apostles, we may say; Let them then set forth the originals of their Churches, let them unrol the line of their bishops, so coming down by successions from the beginning, that their first bishop had for his author and predecessor some one of the apostles, or of apostolic men, so he were one that continued steadfast with the apostles. For in this manner do the Apostolic Churches transmit their origin,† as the Church of the Smyrneans recounts that Polycarp was placed there by John; as that of the Romans does that Clement was in like manner ordained by Peter; just as also the rest show those whom, being appointed by the apostles to the episcopate, they have as transmitters of the

* Applying this rule, he says, *Ib. n. 30*, "Where was Marcion, the ship-owner of Pontus, the zealous disciple of Stoicism? Where was Valentinus, the follower of Platonism? For it is agreed that they lived, not so long ago, in the reign, speaking generally, of Antoninus, and that they first believed in the doctrine of the Catholic Church, in the Church of Rome, under the episcopate of blessed Eleutherus, until, by reason of their ever restless curiosity, which the brethren also avoided, being once and again expelled, (Marcion indeed with the two hundred sesterces which he brought into the Church) and being at last condemned to the banishment of a perpetual separation, they disseminated the poisons of their doctrines."

† *Census suos deferunt*, may mean *produce their registers*.

apostolic seed. Let the heretics counterfeit something of the same sort."

N. 36. "Come now, thou that wilt exercise thy curiosity to better purpose in the business of thy salvation, run over the Apostolic Churches, in which the very chairs of the apostles, to this very day, preside over their own places, in which their own authentic writings are read, echoing the voice, and making the face of each present. Is Achaia near thee? thou hast Corinth. If thou art not far from Macedonia, thou hast Philippi, thou hast the Thesalonians. If thou canst travel into Asia, thou hast Ephesus. But if thou art near to Italy, thou hast Rome, whence we also have an authority near at hand. That Church how happy! into which the apostles poured out all their doctrine with their blood; where Peter had a like passion with the Lord; where Paul is crowned with an end like the Baptist's; where the Apostle John was plunged into boiling oil and suffered nothing, and was afterwards banished to an island; let us see what she has learned, what taught, what fellowship she has had with the Churches of Africa likewise."*—*De Præscrip.*

On the same principle he thus defends the genuineness of St. Luke's Gospel against *Marcion*: "To sum up; if it is certain that that is truest which is most ancient, that most ancient which is from the beginning, that from the beginning which is from the apostles; it will in like manner also be certain, that that has been handed down by the apostles, which shall have been held sacred by the Churches of the apostles. Let us see what milk the Corin-

* Cum Africanis quoque ecclesiis contesserarit, may also be translated, "what tokens of doctrine she has sent to the Churches of Africa."

thians drained from Paul; according to what rule the Galatians were corrected; what the Philippians, the Thessalonians, the Ephesians read; also what the Romans, close at hand, trumpet forth, to whom both Peter and Paul left the Gospel sealed also with their blood. We have also the Churches fostered by John. For although Marcion rejects his Apocalypse, nevertheless the succession of bishops, counted up to their origin, will stand by John as the author.* Thus also is the noble origin of the Churches recognized. I say, therefore, that that Gospel of Luke which we are principally defending, holds its place, from the first of its publication, amongst the Churches, not the apostolic alone, but all which are covenanted with them by the fellowship of religion; whilst that of Marcion is to most not known, and known to none except to be therefore condemned. That Gospel, too, has Churches, but its own; as of later date, as they are false, whose origin, if you seek for, you will more easily find it apostate than apostolical; with Marcion, to wit, the founder, or some of Marcion's hive. Wasps, too, make nests; Marcionites, too, make Churches. The same authority of the Apostolic Churches will defend the other Gospels also, which accordingly we have through those Churches, and according to those Churches, I mean the Gospel of John, and Matthew....They are some such compendious arguments as these that we make use of, when we are arguing on the genuineness of the Gospel against heretics, defending both the order of time which rules the posterior date of the falsifiers, and the authority of the Churches which takes under its guardianship the tradition of the apostles, because the truth needs precede what

* Sometimes translated, "the order (or succession) of bishops when traced up to its original, will be found to have John as an author."

is false, and proceed from those by whom it has been handed down.”*—*Adv. Marcion. L. iv. n. 5, p. 415, 416.*† For other passages regarding St.

* In the same treatise against Marcion, he says: “They oppose to us Peter himself, and others, pillars of the apostolate as having been blamed by Paul, for not walking uprightly according to the truth of the Gospel,—by that very Paul indeed, who being yet but in the rudiments of grace, and trembling in short lest he had run, or were still running in vain, and then for the first time held intercourse with those apostles who were before him. Therefore if in his fervour, as still a neophyte, he thought that there was something to be blamed in their conversation, to wit a promiscuous living, but afterwards was himself to become in his practice all things to all men, that he might gain all, to the Jews, as a Jew, and to them that were under the law, as under the law, you would have his censure, which was merely directed against conduct destined to become acceptable even to the accuser, suspected of prevarication against God on a point of public doctrine.”—*C. Marc. L. 1, n. 20, p. 375. On the same subject see Ib. L. iv. n. 3, p. 414; and more fully Ib. L. v. n. 3, p. 463.*

† In *Part I. pp. 8, 9*, there is a passage from Tertullian, *De Pudicit.* in which, as a Montanist, he makes the prerogatives of Peter *personal*, such, that is, as not to be transmitted to his successors. A similar passage occurs earlier in the same treatise: “Who could forgive sins? This belongs to Him only. For who forgives sins, but God alone: and assuredly so as regards the mortal sins which have been committed against Himself, and against His temple. For those sins which have their guilt against thyself, it is commanded thee, in the person of Peter, to pardon them seventy times seven times. Wherefore, if it were proved that the blessed apostles themselves had pardoned anything of this kind, the forgiveness of which should be obtained from God and not from man, it would be certain that they did this, not as a matter of religion, (or, not in the exercise of discipline,) but of power. For they also raised the dead, which God alone can do; and gave health to the weak, which none but Christ can; yea, they even inflicted chastisements, which Christ would not; for it became not Him to be violent, Who came to

Peter at Rome, see *Scorpiac.* 15 ; *De Baptism.* n. 4.*

suffer. Ananias and Elimas were smitten; Ananias with death, Elimas with blindness; that it might thereby be proved that Christ also could have done these things. So also prophets have pardoned murder, and adultery with it, to the penitent, because they had also given examples of severity. Exhibit, therefore, also now to me, O apostolic man, prophetic examples, and I will acknowledge thy divine power (divinity), and vindicate to thyself the power of remitting sins of this kind. But if thou hast had allotted to thee the offices of religion (discipline) only, not to preside with sovereign, but ministerial power, who art thou, or how great, to forgive (grant indulgence)? Who neither shewing thyself prophet nor apostle, art without the power to which alone it belongs to pardon (indulge). But 'the Church,' thou sayest, 'has the power of forgiving sins.' This I the more acknowledge and set forth, who have the Paraclete amongst the new prophets, saying, 'The Church can forgive sins, but I will not, lest men commit other sins also.'"—*De Pudicit.* n. 21, p. 573, 574.

What was the Montanist meaning attached to the word *Church* may be gathered from the following passage: "What now as to the (power of the) Church, and thy church indeed, O Carnal! For, in accordance with the person of Peter, this power will apply to the Spiritual, either to an apostle, or to a prophet. For the Church also is, properly and principally, that Spirit in which is the Trinity of one Divinity, Father, Son, and Holy Spirit. And therefore the Church indeed will forgive sins, but the Church which is the Spirit by a spiritual man, not the Church which is a number of bishops. For the right and the judgment is the Lord's, not the servant's; is of God Himself, not of the priest. But now thou lavishest this favour on thy martyrs; in such wise that whosoever, by agreement, puts on bonds as yet painless, under the new name of imprisonment, him immediately adulterers court, fornicators visit him, supplications at once are heard around him, at once the tears of every one defiled stagnate about him, nor do any more eagerly purchase entrance into his prison, than those who have ruined the Church."—*Ib.* n. 21, p. 574-5. The view and practice of the Church are of course manifest from Tertullian's statement and opposition.

* See in Part 1. p. 9-11, 'The Clementines.'

ST. CYPRIAN, L. C. 248.—“ Since it is incumbent on us, who seem to be placed in charge (or, on high, *præpositi*),* and, in place of the (or, a) Shep-

* The following deserve recording, as shewing what the writers considered as a test of truth. ST. SERAPION, G. C. 200.—“ We, brethren, receive Peter and the other apostles, even as Christ; but writings, which falsely bear their names, as experienced men we reject, knowing that such books have not been transmitted to us.”—*Ex Euseb. H. E.* vi. 12.

Caius, L. C. 214.—“ In a laboured work by one of those who wrote against the heresy of Artemon, which Paul of Samoseta attempted to revive amongst us, there is a narrative well adapted to the matter which we are now investigating. For this writer shewing that the above-named heresy, which asserts that the Saviour was a mere man, is a novelty not long since introduced, whereas the leaders of it wished to characterize it as ancient, besides many other statements in refutation of their blasphemous falsehood, gives the following account word for word: ‘For they assert that all their predecessors, and that the apostles themselves had both received and taught the same things which they now assert; and that the truth of the Gospel had been preserved until the times of Victor, who was the thirteenth Bishop in Rome from Peter, but that, from the time of his successor Zephirinus, the truth had been corrupted. And perchance this their assertion might be credible, if, in the first place, the divine Scriptures were not opposed to them; and next, that there are writings of certain brethren older than the times of Victor, which they wrote against the Gentiles in defence of the truth, and against the heresies of the day. I speak of Justin, Miltiades, Tatian, Clement and of many others,—in all of which Christ is declared God. For, as to the Books of Irenæus, Melito, and the rest, who is ignorant that they proclaim Christ God and man? And whatsoever Psalms and Hymns were written from the beginning by faithful brethren, they celebrate Christ the Word of God, declaring Him to be God. The ecclesiastical sentiment having been, during so many years, proclaimed, how happens it that these men taught, to Victor’s day, in the way that these men pretend? How, that they are not ashamed to invent this falsehood respecting Victor? Knowing well that Victor rejected from communion Theodo-

herd,* to guard the flock; the same will be said to us if we be found negligent, as was said to our predecessors, who were so negligent when

tus, the currier, the leader and father of this God-denying apostacy, he being the first to say that Christ was a mere man. For if Victor held the sentiments which their blasphemous doctrine teaches, how then did he cast off Theodotus, the inventor of this heresy?"—*Ex Euseb. H. E.* v. 28.

"I shall remind many of the brethren of an affair that took place in our time,—an affair which had it taken place in Sodom, might, I think, have been a warning even to them. There was a certain confessor, who lived not in distant times, but in our own day. He was deluded by Asclepiodotus, and another Theodotus, a banker. And these were both disciples of Theodotus the currier, who was cut off from communion on account of this sentiment, or senselessness, by Victor, as I said, the bishop of the time. Now Natalius was persuaded by them to let himself be chosen bishop of this heresy, on the understanding that he should receive from them a salary of fifteen denarii a month. Being associated, therefore, with them, he was on many occasions admonished by the Lord in visions. For our merciful God and Lord Jesus Christ was not willing that a witness (martyr) of His own sufferings should perish, being without the Church. But as He gave little heed to the visions, being both ensnared by the dignity of presiding among them, and also by that sordid lust of gain which ruins very many, he was at last scourged by holy angels and severely beaten, through a whole night, so that he rose early in the morning, and threw himself, clothed with sackcloth and covered with ashes, before Zephirinus the bishop, with great haste and many tears, rolling beneath the feet not only of the clergy, but even of the laity, and moving the pity of the compassionate Church of the merciful Christ by his weeping. And after saying many a prayer, and showing the weals left by the blows which he had received, he was at length with difficulty admitted to communion."—*Ib. l. c.*

* This letter written during a vacancy in the Papal See, after the martyrdom of Pope Fabian, being regarded by Baronius, Binius, Pamelius, Papebroke, and others, as containing an assertion of Papal authority, by those who acted for the Pope, and in his name, *vice Pastoris*, is given here.

placed in charge (præpositi); that 'we have not sought that which was lost.' (Ezech. xxxiv. 4)..... To Simon He thus speaks, 'Lovest thou Me?' So he answers, 'I do love Thee;' He saith to him, 'Feed My sheep.' (John, xxi. 16.) That this word was fulfilled, we know from the very act whereby he departed (or, withdrew); and the rest of the disciples did in like manner....The brethren who are in bonds salute you, as do the presbyters, and the whole Church, which also with the utmost solicitude watches for all who call upon the name of the Lord." *Ep. 2, Clerus Romanus ad Cler. Carthag.*

"Our Lord, whose precepts and warnings we ought to observe, determining the honour of a bishop, and the ordering of His own Church, speaks in the Gospel, and says to Peter, 'I say to thee, that thou art Peter,' &c. (Matt. xvi. 18, 19.) Thence the ordination of bishops, and the ordering of the Church, runs down along the changes of times and the line of successions, so that the Church is settled upon the bishops; and every act of the Church is governed by those same prelates. Since then this is found to be the divine law, I wonder that some have with bold temerity chosen to write to me, as to address their letters in the name of the Church; whereas the Church consists of the bishops and clergy, and those who stand."—*Ep. 33, de Lapsis.*

Of the two extracts which follow, the first is from St. Cyprian to those acting at Rome, during the temporary vacancy of that see, and the second is from a reply to that letter, on the manner of dealing with the lapses.

"Whereas I have learnt, dearest brethren, that both what I have done here, and am now doing, has been reported to you without due straightforwardness and fidelity, I have thought it necessary to write this Epistle to you, wherein an account might be rendered to you of my acts, and discipline,

and diligence....Nor in this did I give a law, or rashly constitute myself its author. But as it seemed that both honour should be shown to the martyrs, and the violence of those who desired to throw everything into confusion, be repressed, and, moreover, having read your letter, lately sent to my clergy, through Crementius the subdeacon, (to this effect) that those should be helped who, having lapsed, were seized with sickness, and, being penitent, desired communion, I thought that I should abide by your opinion also, lest our action, which ought to be united, and to agree in all things, should in some respect be different. As to the cases of the others, notwithstanding they have received letters from the martyrs, I have ordered them to be entirely deferred, and to be reserved until I am present; that when, the Lord having given us peace, several bishops shall have begun to meet together, we may, having shared in counsel also with you, set in order and restore everything."—*Ep. 15, (Pamel.) Presbyt. et Diac. Romæ.*

"Although a mind, conscious of its own integrity, and upheld by the strength of evangelical discipline, and made its own true witness as to the heavenly decrees, is wont to be content with God alone for Judge, and neither to seek the praises, nor to fear the accusations of another; yet they are worthy of double commendation, who, knowing that their conscience is subject to God only as Judge, yet desire that their actions be approved of also by their brethren. That you, brother Cyprian, should do this, is no wonder, who, according to your innate modesty and diligence, have wished us to be found, not so much the judges, as the partners of your counsels; that, in what you have done, whilst we approve, we might share the praise with you, and might be partakers in your good counsels, because we also affirm them....Nor has this counsel been

now of late thought of by us, nor have these aids against the presumptuous been, with us, any sudden accession; but such is said to have been the ancient strictness, ancient fidelity, and ancient discipline. For the apostle would not have given us such praise, where he says, 'Your faith is spoken of in the whole world,' (Rom. i. 8), unless this vigorousness had already derived its root of faith from those times and thenceforwards.... On us, however, there lies a still greater necessity for delaying this matter, in that, since the decease of Fabian of most excellent memory, on account of the difficulties of circumstances and of the times, a Bishop has not as yet been constituted amongst us, who may settle all these things, and may, with authority and counsel, take account of those who have lapsed."—*Ep.* 31, *Clerus Rom. ad Cypr. n.* 1, 2, 5. *Cf. Part I. p.* 24, *Ep.* 40.

"As became servants of God, and especially legitimate and peace-making priests, we lately sent, dearest brother (Pope Cornelius), our colleagues Caldonius and Fortunatus, that not only by the persuasion of our letters, but by their presence and the advice of you all, they might endeavour, as far as they could, and labour effectually, to bring back the members of the divided body to the unity of the Catholic Church, and to knit them together in the bond of Christian love. But since the obstinate and inflexible pertinacity of the adverse party has not only refused the arms and embraces of (her who is) the root and the mother, but has also, with discord increasing and widening worse and worse, constituted a bishop for itself, and contrary to the mystery of the divine appointment and of Catholic unity once delivered, now made an adulterous and opposed head (Novatian) without the Church, when we received your and our colleagues' letters, and when our colleagues Pompeius and Stephanus, good men

and much beloved by us, arrived, by whom all these things to our common sorrow were alleged and proved beyond all question, as the sanctity and truth alike of divine tradition and ecclesiastical institution required, we have thus directed our epistles to you.”—*Ep. 42, Cypr. Cornelio de ordin. ejus.**

“For we, furnishing all who sail hence with a rule, lest by their voyage they should in any way give scandal, know that we have exhorted them to acknowledge and hold to the root and womb of the Catholic Church. But as our province is of very wide extent,—for it has Numidia and the two Mauritanias annexed to it,—lest the schism made in the city (Rome) might perplex with uncertainty the minds of those absent, we determined,

* The following seems to shew that the Novatians claimed the primacy for their false bishop, as being Bishop of Rome : “Wherefore since the Church alone has the life-giving water, and the power of baptizing and washing man, whoso says that anyone can be baptized and sanctified with Novatian, let him first shew and teach that Novatian is in the Church, or presides over the Church (*ecclesiæ præsidere*). The Church is one, and being one, cannot be both within and without. For if it is with Novatian, it was not with Cornelius. But if it was with Cornelius, who, by a legitimate ordination succeeded the Bishop Fabian,—and whom, besides the honour of his priesthood, the Lord glorified also by martyrdom,—Novatian is not in the Church ; nor can he be accounted a bishop, who despising the evangelic and apostolic tradition, succeeding to nobody, has sprung from himself. For he can by no means have or hold to a Church, who has not been ordained in the Church...And yet these (Corah, Dathan and Abiron) had not made a schism, nor, having gone without, rebelled imprudently and hostilely against the priests of God ; which these do now, who, rending the Church, and rebels against the peace and unity of Christ, attempt to set up a chair for themselves, and to assume the primacy (*primatum assumere*), and to claim the privilege of baptizing and offering.”—*Ep. 76. Magno. n. 3, 7.*

having by aid of those bishops ascertained the exact truth, and obtained better authority for approving your ordination (that of Pope Cornelius); then at length, all scruples being removed from the breast of every one, to send letters to you from all, everywhere throughout the province, as is being done, that all our colleagues might approve of and hold firmly to thee and thy communion, that is the unity alike and charity of the Catholic Church.”—*Ep. 45, ad Cornelium.*

“I received your first letter, dearest brother, firmly upholding the concord of the sacerdotal college, and cleaving to the Catholic Church, wherein you signified that you did not communicate with Novatian, but followed my advice, and maintained with our fellow-Bishop Cornelius one agreement. You wrote also, that I should transmit a copy of the same letter to our colleague Cornelius, that, laying aside all anxiety, he might now know that you hold communion with him, that is, with the Catholic Church....For Cornelius did not on a sudden arrive at the Episcopate, but promoted through all the ecclesiastical offices, and having often deserved well of the Lord in the divine ministrations, he mounted to the lofty summit of the priesthood by all the steps of religion....He was made bishop by very many of our colleagues then present in the city of Rome, who sent to us letters, touching his ordination, honourable and full of praise, and remarkable for their testimony in his favour. Cornelius, moreover, was made bishop by the judgment of God and His Christ, by the testimony of almost all the clergy, by the suffrages of the people who were then present, and by the college of ancient priests and good men; at a time when no one had been made before him, when the place of Fabian, that is, when the place of Peter, and the rank of the sacerdotal chair, was vacant....Moreover, after

he had taken on him the Episcopate, not by canvassing, nor by force, but by the will of God, who maketh priests, what an excellent courage was there in the very taking of the Episcopate! What strength of mind! what firmness of faith! which we ought with simple heart both thoroughly to consider and commend;—that he sat fearless at Rome in the sacerdotal chair, at that time when a tyrant, a persecutor of the priests of God, was threatening whatever can or cannot be uttered; one who would with much more patience and endurance hear that a rival prince was raised against himself, than a Bishop of God established at Rome.”—*Ep. 52, ad Antonian. de Cornelio. n. 1, 6, 7.*

“There is one Baptism and one Holy Ghost and one Church, founded by Christ the Lord upon Peter, for (or, from) an original and principle of unity.”—*Ep. 70, ad Januar. et Episc. Numid. Cf. Part I. p. 27, Ep. 71.*

“He (the enemy) has invented heresies and schisms, by which he might subvert faith, corrupt truth, and rend unity. Those whom he cannot detain in the blindness of the old way, he compasses and deceives by misleading them on a new journey. He snatches them out of the Church itself, and whilst they seem to themselves to have now drawn near to the light, and to have escaped from the night of the world, he again spreads round them without their notice other darkness.... This will be, most dear brethren, so long as return is not made to the source of truth, nor the Head sought for, nor the doctrine of the heavenly Master kept to. If anyone consider and weigh this, there is no need of lengthened comment and arguments. Proof leading to faith is easy, by a compendious statement of the truth. The Lord says to Peter, ‘I say to thee that thou art Peter,’ &c.,” *as given in Part I, pp. 29, 30, from De Unitate. n. 2, 3.*

I. Case of Privatus of Lambesa, Felicissimus, and others.—The Presbyters, acting during the vacancy of the Holy See, write as follows to Cyprian: “As regards Privatus of Lambesa, you have acted in your wonted manner, in that you have wished to inform us of a matter about which we are concerned; for it becomes us all to watch for the body of the whole Church, whose members are dispersed through each of the various provinces. But, even before your letter, the fraud of that crafty man could not be hidden from us. For heretofore when, from the same troop of wickedness, Futurus came, a standard-bearer of Privatus, and fraudulently attempted to obtain letters from us, it neither escaped us who he was, nor did he receive the letters which he wished.”—*Ep. 30, (Pamel.) Presbyt. et Diac. Romæ, Cypriano.*

St. Cyprian to Cornelius. Ep. 55.—“I have read the letter, dearest brother, which you sent by our brother Satyrus the acolyte, full throughout of brotherly love, ecclesiastical discipline, and priestly authority, in which you signify to me, that Felicissimus, no new enemy of Christ, but long since excommunicated for his very many and grievous crimes, and condemned not only by my sentence, but by that of very many fellow-bishops, has also been rejected by you at Rome; and that when he came, encompassed by a crowd and faction of desperate persons, he was expelled from the Church with that decisive vigour with which it behoves bishops to act....But that I did not write to you on the instant, dearest brother, concerning that Fortunatus, the pseudo-bishop set up by a few, and those inveterate heretics, the matter was not of such moment as must needs forthwith and in haste be brought to your knowledge, as though it were great and formidable; especially as you were already enough acquainted with the name of Fortunatus,

who is one of the five presbyters some time since renegade from the Church, and lately excommunicated by the sentence of our fellow-bishops, many and most grave persons, who wrote to you on this subject during the past year. You would also recognize Felicissimus, the standard-bearer of sedition, who is also comprised in the same Epistle sent to you long since by our fellow-bishops; who was not only excommunicated by them here, but has also been expelled by thee at Rome....However, having met with an opportunity, through one most intimate and a Cleric, among other things which were to be brought to your knowledge from these parts, I wrote to you about this Fortunatus, by Felicianus the Acolyte, whom you had sent with Perseus our colleague. But while our brother Felicianus is either delayed here by the wind, or is detained for the purpose of receiving other letters from us, he was anticipated by Felicissimus hastening to you. (Then naming, as acting in concert with the above, Privatus of Lambesa, Jovinus, Maximus, and Repostus of Saturnica, he says,) They then sailed to Rome with the merchandize of their lies, as though the truth could not sail after them, and convict their false tongues by proof of the real fact....For these it was not enough to have departed from the Gospel, nor yet to have set up for themselves, without the Church and against the Church, a conventicle of their abandoned faction, as soon as there had streamed together a troop of persons of evil consciences who would not entreat and make satisfaction to God. After all this, they yet, in addition, a pseudo-bishop having been set up for themselves, dare to sail, and to carry letters from schismatics and profane persons to the chair of Peter, and to the principal Church, whence the unity of the priesthood took its rise; nor do they consider that they are the same Romans—whose faith is praised

in the preaching of the apostle—to whom faithlessness cannot have access. But what is the cause of their going to you, and their announcing that a pseudo-bishop has been set up against the bishops? For either they are well pleased with what they have done, and persevere in their wickedness, or if it displeases them, and they withdraw, they know whither they should return. For since it has been decreed by all of us, and is alike equitable and just, that every cause should be there heard where the offence has been committed, and a portion of the flock has been assigned to the several shepherds, which each may rule and govern, having hereafter to give an account of his acts to the Lord; it behoves, therefore, those over whom we are set, not to go about from place to place, nor by their crafty and deceitful boldness, break the harmonious concord of bishops, but there to plead their cause, where they can have both accusers and witnesses of their crime; unless some few desperate and abandoned men may count as inferior the authority of the bishops appointed in Africa, who have already given judgment concerning them, and have lately, by the weight of their judgment, condemned those persons' consciences, entangled in the bonds of many sins."—*Ep. 55, ad Cornel. n. 1, 10, 13, 18, 19.* *

* It must be noticed that the persons here treated of were not bishops, but presbyters. Only one of them, Fortunatus, could even pretend to be of the episcopal order. Him St. Cyprian calls a *pseudo-episcopus*, and speaks thus of his consecration: "Fortunatus, the pseudo-bishop, set up by a few, and these inveterate heretics....Fortunatus, who is one of the five presbyters some time since renegade from the Church, and lately excommunicated....These five, with a few who have either sacrificed, or have evil consciences, chose Fortunatus to be their pseudo-bishop, that so by harmony of crime the ruler may be such as the ruled."—*Ep. 55, n. 10, 12.*

II. Marcianus, Bishop of Arles.—"Faustinus, our colleague, stationed at Lyons, has more than once written to me, dearest brother, (Pope Stephen), informing me of things which I know have also been reported to you, as well by him, as by the rest of our fellow-bishops settled in the same province, namely, that Marcianus, who is stationed at Arles, has joined himself to Novatian, and has departed from the unity of the Catholic Church, and from the concord of our body and priesthood....Wherefore it behoves you to write a very full letter to our fellow bishops established in Gaul, that they no longer suffer the froward and proud Marcianus, an enemy both to the mercy of God and the salvation of the brethren, to insult over our college, because he seems as yet not to be excommunicated by us, who this long while boasts and publishes, that, siding with Novatian, and following his frowardness, he has separated himself from our communion; whereas Novatian himself, whom he follows, has been long excommunicated, and adjudged an enemy to the Church....Let letters be addressed from thee to the province and people dwelling at Arles, by which Marcianus being excommunicated, another may be substituted in his place, and the flock of Christ, which to this day is overlooked, scattered and wounded, be again gathered together....Since then Marcianus has begun to be of these, and joining himself to Novatian, has become an enemy to mercy and pity, let him not pronounce but receive sentence, nor act as though judge of the college of bishops, for that himself has by all the bishops been judged."—*Ep.* 67, 1, 2, 4, *Cypr. Stephano.*

III. Basilides, Bishop of Leon and Astorga; and Martial, Bishop of Merida, in Spain.—"When we had met together, dearest brethren, we read your letters, which, according to the integrity of your faith and your fear of God, you sent us by Felix

and Sabinus, our fellow bishops, intimating that Basilides and Martialis, as being defiled with idolatrous certificates, and bound by the guilt of dreadful crimes, ought not to retain the episcopate and administer the functions of priests of God; and you desire us to return an answer, and to relieve your just and necessary solicitude, either by the comfort or aid of our opinion....Wherefore, since Basilides and Martialis have been defiled with the profane certificate of idolatry; and Basilides, moreover, besides the blot of the certificate, did, when lying sick, blaspheme against God, and has confessed that he blasphemed, and, from his own wounded conscience, voluntarily laying down his episcopate, betook himself to doing penitence, deprecating God and accounting it a matter of sufficient congratulation, if he might be allowed to communicate even as a layman; Martialis also, besides long frequenting, in their college, the foul and filthy feasts of Gentiles, and depositing his sons, after the manner of the nations who are without the Church, in the same college, amid profane sepulchres, and burying them with strangers; has, moreover, acknowledged, in public acts taken before a Ducenarian procurator, that he had served idolatrous worship, and had denied Christ; and since there are many other and heinous sins, in which Basilides and Martialis are held implicated; in vain do such attempt to usurp the episcopate for themselves, it being evident that men of this kind can neither preside over the Church of Christ, nor ought to offer sacrifices to God; especially since long since, with us and with all the bishops constituted through the world, even our colleague Cornelius, a peaceable and just priest, and by the favour of the Lord honoured also with martyrdom, decreed that such men may indeed be admitted to do penitence, but must be kept away from the orders of the clergy and the honour of the

priesthood: wherefore the practice received from divine tradition and apostolic observance must be diligently upheld and kept, which is also kept by us and by almost all the provinces, namely, that to the due solemnization of ordinations, all the neighbouring bishops of the same province should meet together among the people from whom a prelate is ordained, and the bishop should be chosen in the presence of the people, who know most fully the lives of each, and are thoroughly acquainted with the character of every one from his conversation. This, too, we see was done amongst you in the ordination of our colleague Sabinus, so that by the suffrages of the whole brotherhood, and by the judgment of the bishops who had met together, and who had written to you concerning him, the episcopate was conferred upon him, and hands were laid on him in the room of Basilides. Nor can it rescind an ordination rightly performed, that Basilides, after his crimes had been detected, and his conscience laid bare even by his own confession, proceeding to Rome, deceived our colleague Stephen, residing at a distance, and ignorant of what had been done, and of the real truth; to canvass to be unjustly replaced in the episcopate from which he had been justly deposed. The effect of this is not to efface, but to swell the crimes of Basilides, in that to his former sins is moreover added the guilt of deceit and circumvention. For he is not so much to be blamed, who, through negligence was imposed upon, as he to be execrated who through fraud imposed upon him. But if Basilides could impose on man, on God he cannot, for it is written, 'God is not mocked.' (Gal. vi. 7.) Neither can deceit avail Martialis, in such a way as that he, who is also involved in grievous sins, should not cease to hold the episcopate; for that the apostle admonishes and says, 'A bishop must be without crime, as the steward of God.' (Tit.

i. 7.)"—*Ep. 68, Cypr. et alii ad Cler. et Pleb. in Hispania, n. 1, 6, 5.*

IV. St. Stephen and St. Cyprian. St. Cyprian and others to St. Stephen, Pope.—"In order to the settling certain matters and regulating them by the examination of a common counsel, we have held it necessary, dearest brother, (Pope Stephen), to assemble and celebrate a council, whereat many prelates were gathered together. In which council many things were propounded and transacted. But whereon we thought that we should especially write to thee, and confer with thy gravity and wisdom, is that which more pertains to sacerdotal authority, and the unity as well as the dignity of the Catholic Church descending from the ordinance of the divine appointment, namely, that they who have been washed without the Church, and have among heretics and schismatics been tainted by the defilement of profane water, when they come to us and to the Church which is one, ought to be baptized; in that it is not enough to lay hands upon them that they may receive the Holy Ghost, unless they receive also the baptism of the Church."—*Ep. 72, Stephano.*

St. Cyprian to Pompeius, on Pope Stephen's answer to the above; that answer not having come down to us:—"Although in the letters of which I have sent you copies, dearest brother, I have fully comprised all which is to be said upon baptizing heretics, yet since you have desired to be informed what answer our brother Stephen returned to my letter, I have sent you a copy of that answer; on reading which you will more and more discover his error, in that he endeavours to uphold the cause of heretics against Christians and against the Church of God. For, amongst other things which are not to the purpose, and self-contradictory, which he wrote without due instruction and caution, he moreover added this, 'If any one therefore shall come to you

from whatsoever heresy, be there no innovations, beyond what has been handed down, namely, that hands be imposed on such unto penitence; since they who are properly heretics do not baptize such as come to them from one another, but only admit them to communion.' He has forbidden one coming from any heresy whatever to be baptized in the Church, that is, he has adjudged the baptism of all heretics to be right and lawful....Does he give glory to God, who, the friend of heretics, and an enemy to Christians, thinks that priests of God, defending the truth of Christ, and the unity of the Church, are to be excommunicated."—*Ep. 74, Cyprian. Pompeio. n. 1, 10.*

*Firmilian to Cyprian.**—"We have received, dearest brother, by the deacon whom you sent, our well-beloved Rogatianus, the letter which you have addressed to me; and we gave most hearty thanks to the Lord, for that it has happened, that we who are separated from one another in body, are so united in spirit, as though we were not merely living in one country, but dwelling together in one and the same house. For this we may thank Stephen; that, through his inhumanity, it has now happened, that we should receive a proof of your faith and wisdom....But let the acts of Stephen be passed over, lest thinking of his audacity and insolence, we prolong the sadness occasioned by the things unrighteously done by him....But what you have written to us, we receive as if it were our own; nor have we read it cursorily, but, by often repeating it, have committed it to memory....As regards what Stephen has said, as though the apostles forbade those to be baptized who came over from

* Firmilian's letter is, by many, supposed to have been translated from the Greek into Latin by St. Cyprian. See *Tillemont*, iv. 158.

heresy, and that they delivered this to be observed by posterity, you have answered most fully, that no one can be so foolish as to believe that the apostles delivered this; in that it is known that these very execrable and detestable heresies arose afterwards.... But that they who are at Rome do not in all respects observe the things handed down from the beginning, and that they in vain pretend the authority of the apostles, anyone may know even from this, that in celebrating Easter, and as regards many other mysteries (sacramenta) of divine things, one may see that there are certain diversities among them, and that all things are not alike observed by them, which are observed at Jerusalem. As in very many other provinces also there are many differences according to the diversity of places and names; nor yet has there on this account been any departure from the peace and unity of the Catholic Church. This Stephen has now dared to make, breaking the peace with you, which his predecessors ever maintained with you in mutual affection and respect.... But how great his (Stephen's) error, how exceeding his blindness, who says remission of sins can be given in the synagogues of heretics, not abiding on the foundation of the one Church, which was once established by Christ on a rock, may hence be understood, that to Peter alone Christ said, 'Whatsoever thou shalt bind on earth, shall be bound also in heaven, and whatsoever thou shalt loose on earth, shall be loosed also in heaven:' and again in the Gospel, when Christ breathed on the apostles only, saying, 'Receive ye the Holy Ghost, whosoever sins you shall forgive, they are forgiven them, and whosoever sins you shall retain, they shall be retained.' The power, therefore, of forgiving sins, was given to the apostles, and to the Churches, which they, sent forth by Christ, founded, and to the bishops who, by vicarious ordination,

succeeded to them....And here, in this matter, I am justly indignant at this so open and manifest folly of Stephen's, that he who so prides himself on the place of his Episcopate, and contends that he holds the succession of Peter, upon whom the foundations of the Church were laid, introduces many other rocks, and sets up the new buildings of many Churches, in that by his authority he maintains that there is Baptism amongst them. For they who are baptized, without doubt fill up the number of the Church. But whoso approves their baptism, establishes also as regards those baptized, that the Church is with them. Nor does he perceive that he who thus betrays and abandons unity, casts into the shade, and in a manner effaces, the truth of the Christian *rock*. Yet the apostle acknowledges that the Jews, though blind through ignorance, and bound through that most dreadful crime, have yet *a zeal for God*. (Rom. x. 2.) Stephen, who proclaims that he occupies by succession the chair of Peter, is roused by no zeal against heretics...and withal (Stephen) thou art indignant! See with what ignorance thou darest to reprehend those who contend for the truth against falsehood. For which ought more justly to be angry with the other? Whether he who upholds the enemies of God, or rather he who unites for the truth of the Church against him who upholds the enemies of God? Only it is plain that the ignorant are angry also and furious, in that, through want of counsel and argument, they are easily moved to wrath, so that the divine Scripture says not more of any one than of thee, 'A passionate man provoketh quarrels, and an angry man heapeth up sins. (Prov. xxix. 22.) For what *quarrels* and dissensions hast thou *provoked* through the Churches of the whole world? And how great *sin* hast thou *heaped up* for thyself, when thou didst cut thyself off from so many

flocks? For thou didst cut thyself off: deceive not thyself: for he is truly the schismatic, who has made himself an apostate from the communion of the unity of the Church. For while thou thinkest that all may be excommunicated by thee, thou hast excommunicated thyself alone from all. Nor have the precepts of an apostle even been able to keep thee to the rule of truth and justice, who thus admonishes and says, 'I, therefore, a prisoner of the Lord, beseech you,' &c. (Ephes. iv. 1-6.) How diligently has Stephen fulfilled these salutary commands and warnings of the apostle, keeping in the first place *humility and mildness*? For what can be more *humble and mild* than to have disagreed with so many bishops throughout the world, breaking peace with them severally in various modes of discord, now with the eastern Churches (as we feel confident you are not ignorant), now with you, who are in the south? From whom he received episcopal legates with such *patience and mildness*, that he would not admit them even to the common intercourse of speech; so mindful moreover of *love and charity*, that he commanded the whole brotherhood, that no one should admit them to his house; so that, to those who came, not only *peace* and communion, but even shelter and hospitality were denied. This is to have *kept the unity of the spirit in the bond of peace*, to cut himself off from the unity of charity, and in all things to make himself an alien to the brethren, and with the fury of contumacious discord to rebel against the sacrament and the faith....But since we and heretics have not *one God* nor *one Lord*, nor one Church, nor *one faith*, (Ephes. iv. 5, 6), nor yet one spirit, nor one body, it is plain that neither can *Baptism* be in common to us and heretics, who have nothing at all in common. And yet Stephen is not ashamed to give patronage to such against the Church, and for

the upholding of heretics to divide the brotherhood, and further to call Cyprian *false Christ*, and *false apostle*, and *deceitful worker*, he, conscious that all these marks are in himself, has been beforehand, that he might falsely object against another, what himself deserved to hear."—*Ep. 75, Firmilian. Cyprian. n. 1, 4, 5, 6, 17, 18, 25, 27.*

V. Council of Carthage, held in 256, during the excitement of this controversy. St. Cyprian thus addressed the assembled bishops: "Another letter of Jubaianus has also been read to you, in which, agreeably to his sincere and religious devotion, in answer to our Epistle, he not only expressed his assent, but returned thanks also for having been instructed. It remains that we severally declare our opinion on this same subject, judging no one, nor removing any one from the right of communion, if he think differently from us. For neither does any one of us constitute himself to be Bishop of Bishops, nor by tyrannical terror force his colleagues to a necessity of obeying; whereas, every bishop, in accordance with the free use of his own liberty and power, has his own judgment, and in the same way as he may not be judged by another, so neither can he judge another. But let us all await the judgment of our Lord Jesus Christ, Who, and Who alone, has the power both of setting us in the government of His Church, and of judging of our acts."—*P. 229, Pamél.* On this see St. Augustin's remarks, *De Baptism. l. 3.*

ST. DIONYSIUS OF ALEXANDRIA, G. C. 258.—
 "There were two bishops of the name of Dionysius, much older than the seventy who deposed Samosatene, of whom one was of Rome, and the other of Alexandria; and a charge had been laid by some persons against the Bishop of Alexandria, before the

Bishop of Rome,* as if he had said that the Son was made, and not one in substance with the Father.

* His accusers were from Pentapolis, of Upper Lybia. *Athanas. de Sentent. Dionysii. n. 13.* "Dionysius the Bishop, being informed of this state of things in Pentapolis, in his zeal for the true religion, as I have already said, wrote his letter to Euphranor and Ammonius, against the heresy of Sabellius. Some of the brethren of that Church, whose opinions were orthodox, without making any inquiry of him, that so they might learn from himself why he had written in this manner, went to Rome, and laid an accusation against him before his namesake, Dionysius, the Bishop of Rome. He, upon hearing this, wrote both against those who held the opinions of Sabellius...and also sent (a letter) to Dionysius to inform him of what they had said against him. And he (of Alexandria) wrote at once a reply, and entitled his book, 'Of the Refutation and Apology.'"

We also learn from Eusebius (*H. E. vii. 9*), that St. Dionysius, on another occasion and subject, applied to the Pope, Sixtus II., for his counsel, regarding an individual who had been baptized by heretics, but after a manner "which had nothing in common" with the baptism of the Catholic Church. But as the man had been a partaker of the Holy Eucharist in the Church, St. Dionysius declined, on that account, to baptize him, and refers the case to Sixtus: "Truly, brother, I need counsel, and ask an opinion from you, in a case that has come before me, being afraid lest I may act in error."

St. Dionysius of Alexandria also interposed to make peace between Pope Stephen and St. Cyprian, as we learn from Eusebius, whose account deserves recording: "First, of those of that time, Cyprian, who was shepherd of the Church at Carthage, thought that those who came from heresy, ought not to be admitted until they had been purified by baptism. But Stephen, who thought that no innovation ought to be made contrary to the tradition which had prevailed from the beginning, was greatly offended at this. To him, (Stephen), therefore, Dionysius having written much on this subject, finally showed that, as the persecution had abated, the Churches everywhere had turned aside from the novelties of Novatian, and had resumed peace with each other. He writes

This had given great pain to the Roman council; and the Bishop of Rome expressed their sentiments in a letter to his namesake. This led to his writing an explanation, which he calls the Book of Refutation and Apology, and it runs thus: 'And I have written in another letter, a refutation of the false charge which they bring against me, that I deny that

thus: 'Know, brother, that all the Churches throughout the East, and farther, that were formerly divided, are now united again. And all the prelates are everywhere of one mind, rejoicing exceedingly at the peace which has been established beyond all expectation. These are, Demetrianus of Antioch, Theoctistus of Cæsarea, Mazabenes of Ælia, after the death of Alexander, Marinus of Tyre, Heliodorus of Laodicea, after the decease of Thelmydres, Helenus of Tarsus, and all the Churches of Cilicia, Firmilianus, and all Cappadocia; for I have mentioned by name the more distinguished of the bishops, that neither the length of my letter, nor the burden of my words, may offend you. All the provinces of Syria and Arabia, to which severally you have supplied necessities, and to which you have now written; Mesopotamia, Pontus and Bithynia, and to comprehend them in a word, all are rejoicing everywhere at the unanimity and brotherly love prevailing, and are glorifying God.' Such are the words of Dionysius. But after Stephen had filled the sacred office for two years, he was succeeded by Xystus. To him Dionysius wrote a second Letter on Baptism, and having shown the opinion and decision of Stephen and of the other bishops, he makes the following remarks on Stephen: 'He had written before respecting Helenus and Firmilianus, and all those from Cilicia, and Cappadocia and Galatia, and all the nations adjoining, that he would not hold communion with them on this very account, because they, he said, rebaptize the heretics. And, behold the importance of the matter. For in reality, as I hear, decrees have been passed on this subject in the greatest councils of the bishops; that those who come over from heresy, are first to be catechumens, and then are to be washed and purified from the filth of the old and unclean leaven. And I wrote to him, interceding with him for all these men.'—*Euseb. H. E.* vii. c. iii. iv. v.

Christ is one in substance with God.'"—*St. Athanasius de Synod. n. 44.*

ST. ANATOLIUS, G. C. 270.—“ (The Asiatic Churches) did not yield acquiescence to the authority of certain persons, to wit, the successors of Peter and Paul, who instructed all the Churches in which they sowed the spiritual seeds of the Gospel, that the solemnity of the Lord's Resurrection could be celebrated on the Lord's day only. Hence also a certain contention arose among the successors of these, Victor, that is, who was at that time Bishop of the city of Rome, and Polycrates, who seemed to bear the primacy amongst the bishops of Asia, a contention which was, with great propriety, brought to a peaceful issue by Irenæus, a bishop (*præsule*) of a part of Gaul; both parties continuing in their own rule, nor deviating from the practice derived from antiquity.”—*Canon. Pasch. n. 10, Galland. iii. p. 548.**

COUNCIL OF ARLES, L. C. 314.—“ Bound and adhering together by a common tie of charity, and in the unity of the mother the Catholic Church, we

* *Paul of Samosata.* The following fact deserves recording. Paul had been condemned and excommunicated by a synod held at Antioch about the year 270, and Domnus appointed bishop in his place. But Paul refused to give up the bishop's court-house, of which, as *Tillemont* says (iv. 302), the church may have formed a part; and as he was supported by Zenobia, it was not till after her defeat by Valerian that he could be extruded. Then, “as Paul was not willing to withdraw from the house belonging the church, the Emperor Aurelian, being appealed to, decided most equitably on the matter, ordering the house to be given up to those to whom the Bishops of Italy and of the city of Rome, of the Christian religion, should send letters.” *Euseb. II. E. vii. 30, cf. Theodoret. Hæret. Fabul. ii. 8.*

have, by the will of the most pious Emperor, been gathered together in the city of Arles,* whence we, with well-merited reverence, salute you, most glorious Pope (Sylvester). There we have had to bear with men troublesome and pernicious to our law and tradition, men of unbridled minds; whom both the present authority of our God, and the tradition and rule of truth have in such wise repudiated, as that there neither remained anything to be said by them, nor any ground of accusation, nor suitable proof; wherefore, God and our Mother the Church being the judge—she who hath known and approved her own—they were either condemned or repulsed. And would, most beloved brother, that you would have done us so much honour as to be present at this so great a spectacle; because we assuredly believe that a more severe sentence would have been pronounced against them; and you, judging together with us, our assembly would have exulted with greater joy. But, as it was not in your power to leave those places, in which the apostles daily sit,

* Early in the Donatist schism, but after Majorinus had been elected in the place of Cæcilianus, the Donatists, irritated, probably at the seeming slight put on their party by Anulinus, who omitted to communicate to them the privileges and ecclesiastical immunities granted by Constantine to the Church, (*Tillemont*, vi. *Art. xi. Donatistes*), proceeded to lay before that officer, various accusations against Cæcilianus, and appealed to the emperor to judge and condemn that prelate. Though they applied for Gaulish bishops exclusively, Constantine ordered a council to be held at Rome, where Miltiades was then bishop. (See *Constantine's letter in Euseb. H. E. x. 5.*) But when that council had condemned their proceedings, they appealed to a more numerous synod, and the emperor, yielding to their importunity, (*Euseb. ubi supr.*), a council was assembled at Arles, to which the Pope sent his legates. The extract given in the text is from the Synodical Epistle of that assembly.

and their blood without ceasing witnesses to the glory of God...it was resolved that by you who hold the greater dioceses, by you especially, our sentence should be made known to all men.”—*Epist. Synod. Silvestro. Labbe. i. 1425-6.*

EUSEBIUS OF CÆSAREA, G. C. 325.—“Linus, of whom in his second Epistle to Timothy, he (St. Paul) makes mention as being with him at Rome, was the first after Peter to whom was allotted the episcopate of the Church of the Romans, as I have already said (*H. E. iii. 2*). Clement also, who was constituted the third Bishop of that Church, is testified to by the same Paul as having been his fellow-labourer and wrestler. But in the progress of this work, in its proper place, according to the order of time, the succession from the apostles to us will be noticed.”—*H. E. iii. iv.* See also the extracts given in Part I., from *H. E. ii. 14*; and the *Chronicon. cf. H. E. iv. 13, 15, 24; and v. 1.**

“But Peter, who was judged worthy to receive a revelation from the Father, and to see Him whom he saw not, and to know Him who was hidden; he

* For the testimony, as regards the same facts, of *St. Peter of Alexandria*, see *Part I. p. 33*. See also *Arnobius, Disp. adv. Gentes. l. 2, n. 7, p. 150, Galland. iv.*; *Lactantius, l. iv. Institut. c. 21, Galland. iv. p. 303*; and *de Mort. Persecutor. c. 2, p. 421. Ib.*

Eusebius, in his *Commentary on Isaias, ix. 6*, says, “What rulers does he mean, but those appointed by him to rule the Church? I mean His disciples and apostles, and those who throughout the whole world have received their succession from them; to whom He granted healthfulness of soul and peace with each other, in those words which He addressed to them, ‘My peace I give unto you; great is His principality, and of His power there shall be no end.’” *Comm. in Hes. c. ix. T. 6, p. 151, Migne.*

is a truly blessed rock, in which we also are placed." *T. vi. in Matt. x. 34. (Ex Sismond. Opus. Secund. p. 1175-6.* See Part I. p. 34, Pr. Ev. i. 3.*

* Earlier, in the second treatise, *C. Sabellium*, we have the following view of schism: "The twelve apostles are one; and the seventy and the five hundred, and the whole Church, are one: and think not that I am reducing divine things to what are human; I am but using comparisons which will meet with indulgence amongst the brethren; and let God remain as He is. Yet if we should say, as does the entire Church which is everywhere, is one body, let no one blame me, for God lies not, who has said, 'I in them, and thou in Me.' (John, xvii. 23.)...Do not separate from the Church. If I speak madly, what is that to thee? If I utter things that are alien, judge me and lose me not. Seek not occasions for schisms. A sheep which is without the flock is the wolf's share. For, although thou be a sheep of greater strength, it is expedient for thee to be within the walls of the sheepfold, rather than without. Thou art strong, bear my weakness; thou art weak, receive a cure from the common Church. One drop does not make a torrent, for even if it fall, it is absorbed by the earth, yea, even before it reach it; but, drop upon drop, and the drop overthrows mountains. One reed is easily broken, but many reeds are stronger than iron. The eye by itself is not an eye, nor the head a head, nor the foot a foot, for it is the combination of members that makes a good whole. For wert thou an eye, taken from the body, thou wouldst be blind, or, rather, dead. Let us come together in the Church under the wings of a mother; in the Church where the adornments are those of a bride, and Christ's members; not for the purpose of schisms, nor for heresies....This house is not mine, nor thine. Why withdraw on my account from the Lord's house? And, first, what have we received to ourselves, that we are wiser than all? Next, why give the devil what he so much wishes? If I am weak, thou that art strong, confirm the Church by not withdrawing. If I utter things that are alien, why dost thou, who speakest what is right, withdraw thyself that my words may seem deprived of force?...Brethren, let us not make conventicles, nor caves. For the apostles perhaps founded these things, I do not mean the stones, but the matters treated of. Thou goest forth

ST. JAMES OF NISIBIS, G. C. 340.—“And He chose and taught disciples eminent for virtue, and delivered all the flocks into their hands. He said to Simon Peter, ‘Feed My flocks, both My lambs and My sheep.’ And Simon fed them and accomplished his time, and delivered to you those flocks and departed. Feed them you also, and lead them well.”—*Serm. de Pastoribus*, n. 4, p. lxxv. *Gal-land*. v.

ST. JULIUS, POPE, 342.—The extracts which follow from the Letter of St. Julius, to the Arians, will be best understood by the accompanying introduction from St. Athanasius, who also gives the Pope’s letter in full in his *Apol. c. Arianos*. n. 20, p. 110-111. “The Eusebians* also wrote to Julius, and, thinking to frighten me, requested him to call a council, and to be himself the judge, if he so pleased. When, therefore, I went up to Rome,† Julius wrote

from the Church, and abandonest thy mother on my account. But what am I, or what is Paul, or Apollos?”—*Ib.* p. 1064, 1068-9.

* “For you know, brethren, that the Eusebians have always been the supporters and associates of the impious heresy of the Arian fanatics, by whose means they have ever carried on their designs against me, and were the authors of my banishment into Gaul.”—*Ep. Encycl. S. Athanas.* n. 2, p. 89, *T.* 1.

† “First of all (my cause) was tried in my own country, in an assembly of nearly one hundred of its bishops, a second time at Rome, when, in consequence of letters from Eusebius, both they and we were summoned, and more than fifty bishops met; and a third time in the great council assembled at Sardica.”—*Apol. c. Arian.* n. 1. p. 97. *Ib.* This summons is twice mentioned in the Pope’s letter, and again in the Encyclical letter of the Council of Sardica. *Apol. c. Arian.* n. 44, p. 128. *Ib.*

to the Eusebians, as was suitable, and sent, moreover, two of his presbyters, Elpidius and Philoxenus. But these, when they heard of me, were thrown into confusion, as not expecting my going up thither. And they declined to come, alleging unsatisfactory reasons for so doing; but, in truth, they were afraid lest the things should be proved against them, which Valens and Ursacius afterwards confessed. However, more than fifty bishops assembled, in the place where presbyter Vito held his congregation; and they acknowledged my defence, and gave me the confirmation both of their fellowship and loving hospitality. On the other hand, they expressed great indignation against the Eusebians, and requested Julius to write this letter to those of them who had written to him. This he did, and sent it by Count Gabianus.

The Letter of Julius.

“I have read your letter which was brought to me by my presbyters Elpidius and Philoxenus, and I am surprised to find that, whereas I wrote to you in charity and with conscious sincerity, you have replied to me in an unbecoming and quarrelsome temper; for the pride and arrogance of the writers is plainly exhibited in that letter...Something seems to show that your disposition is such, as to force us to conclude that the terms in which you appear to pay honour to us,* are with some dissimulation

* The following account by Sozomen will explain the allusion in the text, as it gives a kind of summary, on this point at least, of the language of the Eusebians. “Athanasius fleeing from Alexandria came to Rome. And at the same time it happened that Paul, Bishop of Constantinople, fled thither also; and Marcellus, Bishop of Ancyra, as also

modified in their meaning....Yet what has been done that is a just cause of offence, or in what respect was my letter to you such? Was it that I invited you to be present at a council? You ought

Asclepas, Bishop of Gaza; who, being opposed to the Arians, and accused by some of the heterodox of having thrown down an altar, had been deposed, and Quintian appointed in his stead over the Church of Gaza. Moreover, Lucius, Bishop of Adrianople, who had been condemned for some other cause, and deprived of the Church under him, was living at Rome. The Bishop of the Romans ascertained the charges brought against each of these, and on finding that they all held the same sentiments as himself as regards the doctrine taught by the Synod of Nicæa, he received them into communion as agreeing with him in faith. And as the care (*κηδεμονίας*) of all belonged to him, on account of the dignity of his throne, he restored to each his own Church. He wrote also to the bishops in the East, rebuking them for having judged those men unjustly, and for troubling the Churches, by not abiding by the decrees of Nicæa. He also ordered a few of their number to present themselves by an appointed day, to prove the justice of the sentence passed by them, and threatened not to bear with them any longer, if they did not cease from their innovations. This then he wrote; and Athanasius and Paul received back their thrones, and sent the letter of Julius to the bishops in the East. These were highly indignant thereat, and meeting together in Antioch, wrote in reply to Julius, a letter replete with elegance and rhetorical art, but also full of irony, and not free from very grievous threats. They acknowledge in it, that the Church of the Romans carries with it an enviable honour amongst all men, as having been the school of the apostles, and the metropolis of orthodoxy from the beginning, although teachers of the faith came to it from the East; that not on that account did they think that they ought to hold the second place, for that they were not so surpassed in the greatness and population of that Church, as they themselves were superior in virtue and zeal. Then adducing as an accusation against Julius that he held communion with the party of Athanasius, they expressed their indignation that their Synod had been insulted and their decision abrogated, and reprehend the proceedings as

rather to have received the proposal with joy....For a further reason they cannot justly take offence on this point. When the persons whom you the Eusebians dispatched with your letters, I mean Macarius the presbyter, and Martyrius and Hisychius the deacons, arrived here, and found that they were unable to withstand the arguments of the presbyters who came from Athanasius, but were confuted and exposed on all sides, they then requested me to call a council together, and to write to Alexandria to the Bishop Athanasius, and also to the Eusebians, in order that a just judgment might be given in the presence of all parties...Now, supposing that they had not desired a council, but that I had been the person to propose it, in discouragement of those who had written to me, and for the sake of our brethren, who complain that they had suffered injustice; even in that case the proposal would have been reasonable and just, for it is agreeable to ecclesiastical practice, and well pleasing to God. But when the persons, whom you, the Eusebians, considered to be trustworthy, when even they wished me to call the brethren together, it was inconsistent in the parties invited to take offence, when they ought rather to have shown all readiness to be present. These considerations show that the display of anger in the offended persons is unreasonable, and their refusal to meet the council is unbecoming, and has a suspicious appearance....Now, if you really think the honour of the bishops equal and the same, and you do

unjust and not in harmony with the canon of the Church. Having thus complained and protested against having been so harshly treated, they promised Julius peace and communion, provided he would admit the depositions of those whom they had expelled, and the appointment of those whom they had ordained, but proclaimed a contrary course, if he opposed what they had decided on."—*Soz. H. E.* iii. 8.

not, as you write, judge of them by the greatness of their cities, he that is entrusted with a small city, ought to abide in the place committed to him, and not from disdain of the trust to remove to one that has never been put under him;* despiſing that which God has given him, and making much of the vain applauſe of men. You ought, then, dearly beloved, to have come, and not declined; for this is what reaſon demands....Now, when theſe things were thus repreſented to us, and ſo many witneſſes appeared in his (Athanaſius's) favour, and ſo much was advanced by him in his own juſtification, what did it become us to do? What did the canon of the Church require of us,† but that we ſhould not condemn him, but rather receive him, and treat him as a biſhop, as we have done. Moreover, beſides all this, he continued here a year and ſix months,‡ expecting the arrival of yourſelves, and of whoever choſe to come. His preſence overcame us all, for he would not have been here, had he not felt confident in his cauſe; and he came not of his own accord, but ſummoned, and on receiving letters from us, as alſo we have written to you....But now I am ignorant under what colour theſe proceed-

* Alluding to Eusebius of Nicomedia, and others.

† Socrates ſays, “Julius wrote back, and complained firſt of the bitter tone of their letter; next, that they had acted againſt the canons, becauſe they had not called him to the council, the eccleſiaſtical canon commanding that the Churches ought not to make canons beſide the will of the Biſhop of the Romans.”—*H. E.* iii. 10.

‡ “When I left Alexandria, I did not go to your brother's court, or to any other perſons, but only to Rome; and having laid my caſe before the Church, (for this was my only concern), I ſpent my time in the public worſhip.”—*Apol. ad Conſtantium, Imper. n. 4, p. 236.*

ings have been conducted. In the first place, if the truth must be spoken, it was not right, when we had written to summon a council, that any persons should anticipate its decisions; and, in the next place, it was not fitting that such proceedings should be adopted against the Church....Not only the Bishops Athanasius and Marcellus,* but many other

* "Of Marcellus, the Bishop of Galatia, it is perhaps superfluous for me to speak; for all men have heard how the Eusebians, who had been first accused of impiety, brought a counter-accusation against him, and caused him to be banished in his old age. He went up to Rome, and there made his defence, and being required by them, he offered a written declaration of his faith, of which the Council of Sardica approved."—*Athanas. Histor. Arian. ad Monach. n. 6, p. 275.*

Julius, in his letter to the Eusebians, says, (*Apol. C. Arian. 32, p. 118, Athanas.*), "With respect to Marcellus, forasmuch as you have charged him also with impiety towards Christ, I am anxious to inform you, that when he was here, he positively declared that what you had written concerning him was not true; but being nevertheless requested by us to give an account of his faith, he answered in his own person with the utmost boldness, so that we were obliged to acknowledge that he maintains nothing but the truth....Seeing then that he professed orthodox opinions, what, I ask again, in his case, ought we to have done, except to receive him as a bishop, as we did, and not reject him from our communion?"

In the letter of Marcellus to Pope Julius, in which he makes his profession of faith, we read thus: "Whereas some of those who have been already condemned because their faith was not orthodox, men whom I convicted at the Council held at Nicæa, have dared to write against me to your Holiness, as though my sentiments were neither orthodox nor ecclesiastical, striving thus to transfer to me their own criminality, therefore I have thought it necessary to come up to Rome to inform you, that you may send for those who have written against me, that on their coming they may be convicted by me of two things; that both what they have written against me is false, and that they still remain even

bishops also, from Thrace, from Cœle-Syria, from Phœnicia and Palestine, and presbyters not a few, and others from Alexandria, and from other parts, were present at the council here, and, in addition to other statements, lamented before all the assembled bishops the violence and injustice which the Churches had suffered, and affirmed that similar outrages to those which had been committed in Alexandria, had occurred in their own Churches, and in others also....Let us grant the 'removal,' as you write, of Athanasius and Marcellus, from their own places, yet what must one say of the other bishops and priests, who, as I have said, came hither from various parts, and complained that they also had been forced away, and had suffered the like injuries?*

now in their former error, and that their proceedings have been grievous as well against the Churches, as against those who are set over the Churches. But since they would not come, though you have sent Presbyters to them, and though I have remained at Rome for a year and three whole months, I have thought it necessary, now on the eve of my departure from Rome, to present to you my faith written with my own hand in all truth."—*Ep. Marcell. Julio. (Ap. Epiphan. Hæres. 72, n. 2.)*

* "Meanwhile Athanasius with difficulty was enabled to reach Italy....At the same time also, Paul, Bishop of Constantinople, Asclepas of Gaza, Marcellus of Ancyra, a city of Galatia Minor, and Lucius of Adrianople, one accused of one thing and another of another, and driven from their Churches, are found to be at imperial Rome. They acquainted the Bishop of Rome with their case, and he, according to the prerogative (προνόμια) possessed by the Church in Rome, fortified them with free-spoken letters, and sent them back to the East, restoring each to his own place, and remarking on those who had violently deposed them. They then set out from Rome, and on the strength (θαρσύνες) of the letters of Bishop Julius, again take possession of their Churches."—*Socrates, H. E. ii. 15.*

Church are no longer according to the Gospel, but tend only to banishment and death. For even if any offence had been committed, as you pretend, by these men, the decision ought to have been according to the canon of the Church, and not thus. It behoved to write to all of us, that what was just might be decreed by all. For the sufferers were bishops, and the Churches that suffered no ordinary ones, but those which apostles had governed in their own persons. And why were we not written to concerning the Church of the Alexandrians in particular? Or are you ignorant that this has been the custom for word to be written first to us, and so what is just to be decreed from this place? * If, then, any such suspicion fell upon the bishop there, † word ought to have been written to the Church of this place. But now they who acquainted us not, but did what they themselves chose, desire us to concur in their decisions, though we never condemned him. Not so have the constitutions of Paul, not so have the traditions of the fathers handed down: this is another

* The Council of Sardica says of the judgment and conduct of St. Julius: "From this it became evident that the decision of our brother and fellow-bishop Julius was a just one, for after cautious deliberation and care he had determined, that we ought not to hesitate at all about holding communion with our brother Athanasius....Wherefore all the bishops from all parts determined upon holding communion with Athanasius on the ground that he was innocent."—*Apol. c. Arian. p. 123.*

† "It was the eunuchs who instigated these proceedings against all....The eunuch of Ethiopia indeed, though he understood not what he read, believed the words of Philip, when he taught him concerning the Saviour, but the eunuchs of Constantius cannot endure the confession of Peter, nay, they turn away when the Father manifests the Son."—*Athanas. Hist. Arian. ad Monach. n. 38.*

form, and a novel institution. I beseech you, readily bear with me : what I write is for the common good. For what we have received from the blessed Apostle Peter, the same do I make known to you ; and I should not have written this, as deeming that these things were manifest to all men, had not these proceedings disturbed us.”—*Apol. c. Arian. (S. Athanas.) n. 21, 22, 25, 29, 30, 35, pp. 111-121.*

Ursacius and Valens.—St. Athanasius also gives us the following account of the recantation of the Bishops Ursacius and Valens: “Moreover, Ursacius and Valens, as if suffering the scourge of conscience, came to another mind, and wrote to the Bishop himself* a friendly and peaceable letter, although they had received no communication from him, and, going up to Rome, they repented and confessed that their proceedings and assertions against him were all falsehood and mere calumny. And they not only voluntarily did this, but also anathematized the Arian heresy, and presented a written declaration of their repentance, addressing to the Bishop Julius the following letter in Latin, which has been translated into Greek. The Latin copy was sent to us by Paul, Bishop of Tibur. ‘Ursacius and Valens to the most blessed Lord, Pope Julius. Whereas it is well known that we have heretofore in letters laid many grievous charges against the Bishop Athanasius, and whereas, when we were corrected by the letters of your goodness, we were unable to render any account, by reason of the circumstances which we notified unto you ; we do now confess before

* St. Athanasius. The tone of their letter to St. Athanasius, and of that to St. Julius is so different, that Gibbon (*c. 21, note 118*), could not consider both genuine. But see *p. 86, note q to Oxf. Hist. Tracts of St. Athanasius.*

your goodness, and in the presence of all the presbyters our brethren, that all the reports which have heretofore come to your hearing, respecting the case of the aforesaid Athanasius, are falsehoods and fabrications, and are entirely inconsistent with his character. Wherefore we earnestly desire communion with the aforesaid Athanasius, especially since your piety,* with your characteristic generosity, has vouchsafed to pardon our error. But we also declare, that if at any time the eastern bishops, or Athanasius himself, with an evil intent, should wish to bring us to judgment for this offence, we will not attend contrary to your judgment and desire.'"—*Hist. Arian. ad Monach. n. 26. See S. ORSIESIUS, Part I. p. 40.*

COUNCIL OF SARDICA, G. C. 347.—“This also is in like manner to be provided for, that if in any eparchy (province), one of the bishops should have any matter against his brother and fellow-bishop, neither of these shall call in as judges bishops of another eparchy.† But if, however, any one of the

* In the Latin copy in St. Hilary, the phrase Your Holiness, *sanctitas tua*, is used throughout.

† In a treatise of this kind, which, though not controversial, purposes to be a full record of facts, it might be, with some fairness, complained of, if what the fathers say of Pope Liberius were not represented. The view taken by St. Athanasius is as follows: “Thus from the first they (the Arians) spared not even Liberius, Bishop of Rome, but extended their fury to those there; they respected not his Bishopric, because it is an apostolic throne; they felt no reverence for Rome because she is the metropolis of Romania (*The Roman Empire*, according to *Montfaucon, Præf. xxxiv. xxxv. & others*); they remembered not that formerly in their letters they had spoken of her bishops as apostolic men. But confounding all things together, they at once forgot everything, and care only to shew their zeal in behalf of impiety. When they perceived that he was an orthodox

bishops shall seem to have been condemned in any matter, and thinks that he has not a bad case, but a good one, in order that the decision may be con-

man, and hated the Arian heresy, and earnestly endeavoured to persuade all persons to renounce and withdraw from it, these impious men reasoned with themselves: 'If we can persuade Liberius, we shall soon prevail over all.' Accordingly they accuse him falsely before the Emperor (Constantius); and he, expecting easily to draw all men to his side by means of Liberius, writes to him, and sends a certain eunuch called Eusebius with letters and offerings, to cajole him with the presents, and to threaten him with the letters. The eunuch accordingly went to him, and first proposed to Liberius to subscribe against Athanasius, and to hold communion with the Arians, saying, 'The Emperor wishes it, and commands you to do so.' And then shewing him the offerings, he took him by the hand, and again besought him, saying, 'Be persuaded by the Emperor and receive these.' But the bishop endeavoured to convince him, reasoning with him thus: 'How is it possible for me to do this against Athanasius? How can we condemn a man, whom not one Council only, but a second assembled from all parts of the world, has fairly acquitted, and whom the Church of Rome dismissed in peace? Who will approve of our conduct, if we reject in his absence one, whose presence amongst us we gladly welcomed, and admitted him to our communion? There is no ecclesiastical canon which can authorize such a proceeding, nor have we had transmitted to us any such tradition from the fathers, which they also themselves received from the blessed and great apostle Peter.'...These were the words of the Bishop Liberius. And the eunuch who was vexed, not so much because he would not subscribe, as because he found him an enemy to the heresy, forgetting that he was in the presence of a bishop, after threatening him severely, went away with the offerings, and proceeded to perpetrate an offence, which is foreign from a Christian, and too audacious for a eunuch. In imitation of the transgression of Saul, he went to the martyrdom of the apostle Peter, and there presented the offerings. But Liberius having notice of it, was very angry with the person who kept the place, that he had not prevented him, and cast out the offerings as an unlawful sacrifice,

sidered afresh, if it seem good to your charity, let us honour the memory of blessed Peter, and let letters be written by those who have given judgment, to

which increased the anger of the mutilated creature against him. Consequently he exasperated the Emperor against him...Who writes to Rome, and again Palatines, and Notaries and Counts are sent off with letters to the Prefect, in order that either they may inveigle Liberius by stratagem away from Rome, and send him to the Court to him, or else persecute him by violence....After the Emperor had frequently written to Rome, had threatened, sent commissioners, devised schemes, on the persecution subsequently breaking out at Alexandria, Liberius is dragged before him, who uses great boldness of speech towards him. 'Cease,' he says, 'to persecute the Christians; attempt not by any means to introduce impiety into the Church. We are ready to suffer anything rather than to be called Arian fanatics.'...These were the words of Liberius at that time, and he was admired by all men for them. But the Emperor, instead of answering, only gave orders for their banishment, separating each of them from the rest, as he had done in the former cases....When Liberius sent Eutropius a Presbyter, and Hilarius a Deacon, with letters to the Emperor, at the time that Lucifer and his friends made their confession, they banished the Presbyter on the spot, and after stripping Hilarius and scourging him on the back, they banished him too, exclaiming, 'Why didst thou not resist Liberius instead of being the bearer of letters from him?'...Thus they endeavoured at the first to corrupt the Church of the Romans, wishing to introduce impiety into it as well as the others. But Liberius, after he had been in banishment two years, gave way, and from fear of threatened death subscribed. Yet even this shews their violent conduct, and the hatred of Liberius against the heresy, and his support of Athanasius, so long as he had a free choice. For that which men are forced by torture to do contrary to their first judgment ought not to be considered the willing deed of those who are in fear, but rather of their torturers."—*Hist. Arian. ad Monach. n. 35, 36, 39, 41, p. 287-291.*

It may be added that St. Athanasius never deviates from this tone of respectful apology, and kindly feeling, whenever he has occasion to name Liberius. Thus: "But when they

Julius, Bishop of Rome, that so by the neighbouring bishops of that province, the judgment may be considered anew, and he furnish the judges."—*Can. iv.*

Bishop Gaudentius. "If it seem good to you, it is

not only endeavoured to convince by argument, but also endured banishment, and one of them is Liberius Bishop of Rome; for although he did not endure to the end the sufferings of banishment, yet he remained in his exile for two years, being aware of the conspiracy formed against me."—*Apol. c. Arian. n. 89, p. 161.* See also *Epist. ad Episc. Ægypt. et Lyb. n. 8, p. 219.*

Theodoret gives a full account of what passed, on the occasion named above by *St. Athanasius*, between Constantius and Liberius. The following summary may suffice. The Emperor began by asking Liberius to abandon Athanasius and his cause, urging various accusations and asserted decisions against him; all of which Liberius shewed to have no force. He then proceeds to tempt him by promises: "One question only remains to be asked. If you will enter into communion with the Churches, I will send you back to Rome. *Liberius.* I have already taken leave of the brethren who are in Rome. The decrees of the Church are of greater importance than residence in Rome. *Constantius.* I give you three days to consider whether you will sign and return to Rome, or to choose the place of your banishment. *Liberius.* Neither three days nor three months will change my opinion. Send me therefore wherever you please. After the lapse of two days, the Emperor summoned Liberius, and as he would not change his opinion, he commanded him to be banished to Berea, a city of Thrace. After Liberius had withdrawn, the Emperor sent him five hundred pieces of gold to defray his expenses. Liberius said: 'Return them to the Emperor: he has need of them to pay his troops.' The Empress also sent him a sum of the same amount; but Liberius said: 'Give it back to the Emperor, who needs it to pay his soldiers, or if he need it not, let him give it to Auxentius and Epictetus, for they stand in need of it.' As he would not take anything from these, Eusebius the eunuch brought him other sums of money, and Liberius said to him: 'You have made the Churches of the world deserts, and you bring alms to me as to a criminal. Go, and become first a

necessary to add to the sentence which you have brought forward full of charity; that, if any bishop have been deposed by the judgment of those bishops who are in the neighbourhood, and he shall declare his purpose to bring forward the matter of his defence again, another be not constituted in his see, before that the Bishop of the Romans, having taken cognisance of his case, shall have given judgment."

Canon. V. Bishop Osius said: "Resolved, that if any bishop has been accused, and the assembled bishops of that same district have removed him from his rank; and, as an appellant, he shall fly to the most blessed Bishop of the Church of Rome; if that Bishop be willing to hear him, and think it just that the examination of the case be opened again, let him write to those fellow-bishops who are the nearest to the exarchy (province), that they may with care and accuracy thoroughly search into all the details, and give their judgment on the matter with the fidelity of truth.* And if any request that his case may be heard again, and it seem good to the Bishop of the Romans to accede to

Christian.' And after three days he was banished, without receiving anything."—*Theodor. H. E.* ii. 16. More will be found on Liberius, under *St. Hilary of Poitiers*.

* The Greek text is so obviously corrupt in the clauses which follow, that the text is little more than an attempt at a translation, which, however, varies but little from the meaning given by *Dionysius Exiguus*, which runs thus: "Quod si quis rogat causam suam iterum audiri, deprecatione sua moverit episcopum Romanorum, ut de latere suo presbyterum mittat: erit in potestate episcopi quid velit et quid æstimet. Et si decreverit mittendos esse, qui præsentes cum episcopis judicent, habentes ejus auctoritatem, a quo destinati sunt; erit in suo arbitrio. Si vero crediderit episcopos sufficere, ut negotio terminum imponant, faciet quod sapientissimo consilio suo judicaverit."—*Labbe.* ii. p. 646.

his petition, to send presbyters *a latere*—whatever he may judge to be fitting, to be in the power of that Bishop himself—if he shall decide that he ought to send such, having the authority of him by whom they are sent, to judge with the bishops, let this also be appointed. But should he even judge the sentence of the Bishop (bishops?) sufficient for the cognizance of the case, he shall do whatever may seem well to his most prudent judgment. The bishops answered, What has been said has our approval.”—*Concil. Sardic. can. iii. iv. v. Labbe. ii. p. 630, 631.**

“You also, most beloved brother (Julius), though absent in body, were present in accordant mind and will; and the excuse for your absence was a commendable and necessary one; lest, that is, schismatical wolves might steal in and plunder unobserved; or heretical dogs inflamed with rabid fury madly bark; or doubtless that serpent the devil pour out the poison of his blasphemies. For this will seem to be best, and by far most congruous, if the priests of the Lord, from each of the several provinces, refer to the head, that is, to the see of the

* The Council of Nicæa, held in 325, of which the Council of Sardica is, by many, considered as an appendix, decreed, “Let the ancient customs, which are in Egypt, and Lybia, and Pentapolis, be preserved, so that the Bishop of Alexandria has authority over all these; since this is customary also to the Bishop of Rome. In like manner also in Antioch, and in the other eparchies (provinces), let the prerogatives be preserved to the Churches.”—*Can. vi.*

“Whereas a custom has prevailed and an ancient tradition, that the Bishop of Ælia (Jerusalem) be honoured, let him have the consequences of (or, continue in) that honour, saving the proper dignity of the metropolis (Cæsarea).”—*Can. vii. Labbe. ii. 32.* On the meaning of these two Canons, see *Tillemont Mem. Hist. Eccles. vi. Concile de Nicée, Art. xiv. p. 670; and ib. note xvi. p. 817-819.*

Apostle Peter."—*Epist. Synod. Sardic. ad Julium. Labbe.* ii. 661. See also *Fragm. Hist.* 2, *S. Hilarii.* T. ii. p. 629.

ST. HILARY OF POITIERS, L. C. 367.*—"Let us

* *On Pope Liberius.*—"After all these things, either done or promised, Liberius, being sent into exile, made all become vain, writing to the prevaricators the Arian heretics, who had passed an unjust sentence on holy Athanasius the orthodox Bishop. *Liberius to the most beloved brethren the Eastern Presbyters and fellow-bishops.* In the fear of God your holy faith has been made known to God and to men of good will. As the law says, 'Judge right things ye sons of men.' (Ps. lvii. 2.) I do not defend Athanasius; but because my predecessor, Bishop Julius of good memory, had supported (received) him, I feared lest haply I might by some be judged a prevaricator. But when I learnt, at the time that it pleased God, that you had justly condemned him, I soon lent my consent to your sentences, and gave a letter in his regard (*that is in condemnation of him,*) to our brother Fortunatianus, to be conveyed to the Emperor Constantius. Wherefore, Athanasius being removed from the communion of us all, and not even a letter of his to be received by me, I declare that I hold peace and am in unanimity with you all, and with all the Eastern Bishops, that is, throughout all the provinces. For, that you may with greater assurance, know that by this letter I declare this in sincere faith, our Lord and common brother Demophilus having vouchsafed in his goodness to set before me (*exponere*) your and the Catholic faith, which was treated of, set forth and received at Sirmium by many of our brethren and fellow-bishops (*This is the Arian perfidy: this I have noted: Liberius what follows,*) by all who were there present; this with willing mind I have received, (*Anathema is said by me to thee Liberius, and to thy associates*) in nothing contradicted; have given it my assent; this I follow; this is held by me. (*A second time Anathema to thee, and a third time, O prevaricator Liberius.*) And I have thought to beg of your Holiness, as you now see thoroughly that in all things I am in accordance with you, to vouchsafe with united counsel and zeal to strive that I may

bear in mind so many holy priests, and who are now at rest. What will be the Lord's judgment on us, if they be now anathematized by us? What will

now be freed from exile, and may return to the See which God has entrusted to me.

"Now the perfidy written at Sirmium, which Liberius calls Catholic, and which was set before him by Demophilus, these are they who subscribed: Narcissus, Theodorus, Basilius, Eudoxius, Demophilus, Cecropius, Silvanus, Ursacius, Valens, Evagrius, Hyrenius, Exuperantius, Terentianus, Bassus, Gaudentius, Macedonius, Marthus, Acticus, Julius, Surinus, Simplicius and Junior, (*this to be looked into, requirendum:*) all heretics."

[The Editor of St. Hilary says in a note in loco, that he would prefer to read with Baronius, *Marcus, Actius, Julius, Severinus.*]

Again; "*Liberius in exile, to Ursacius, Valens and Germinius.*"

"As I know that you are sons of peace and that you also love the concord and unity of the Catholic Church, therefore, most beloved lords and brethren, do I address you in this letter, not forced thereto by any necessity, as I call God to witness, but for the good of peace and concord, which are placed before martyrdom. Let, therefore, your prudence know, that Athanasius, who was Bishop of Alexandria, was condemned by me, before that I addressed letters to the Eastern Bishops at the Court of the Emperor, and was separated from the communion of the Roman Church, as all the Presbyterate of the Roman Church is a witness. The sole cause of my seeming to address my letters somewhat late concerning him to our Eastern Brethren and fellow-bishops was this, that my legates whom I had directed to be sent from the city of Rome to the Court, or the bishops who had been banished, might, they also together with them, if possible, be recalled from exile. And this also I wish you to know, that I have requested Brother Fortunatianus to go with my letters to the most clement Emperor Constantius Augustus, to petition that, for the good of peace and concord, in which his piety always rejoices, he may order me to return to the Church which God has committed to me; that so, in his days, the Roman Church may not sustain any tribulation.

become of us, who bring matters to such a pass, forasmuch as if they were not bishops, neither have we also ever begun to be such. For by them we

But that I have peace with you all, the Bishops of the Catholic Church, you ought to know, most beloved brethren. For a great solace will you gain for yourselves in the day of retribution, if through you peace be restored to the Roman Church. I also wish our brethren and fellow-bishops Epictetus and Auxentius to know through you, that I have peace and hold ecclesiastical communion with them, who, I believe, will receive this with gratitude. But whosoever shall be opposed to this our peace and concord, which, by God's will, has been confirmed throughout the world, let him know that he is separated from our communion. (*To the prevaricator, together with the Arians, Anathema is said by me.*)"—*Ex. Oper. Histor. Fragment. vi. n. 4-8. T. ii. p. 677-682.*

Having given the above, as a matter of evidence, justice seems to require of me, whilst avoiding all controversy, to give such critical remarks and facts as may assist the general reader to form a better judgment of the force and tendency of that testimony than the mere words themselves supply.

1. It is certain that Liberius signed a Sirmian formulary of faith. This is clear from his own words given above in his letter to the Orientals. See also *Sozomen H. E. iv. 15.*

2. There are three Sirmian formularies; the first published in the year 351; the second in 357; and the third in 359. Until Petavius published his dissertations on this subject, there had been much confusion and error as regards the Sirmian confessions, but the explanations of that writer are now generally, if not universally, accepted as undeniable. His first dissertation may be found in his notes to *St. Epiphanius, vol. ii. p. 306-328, ad Hæres. 72, Semiar.*, and the second, which is fuller and more explicit, may be seen in *Labbe, Concil. ii. p. 730-9.*

3. No writer of the first five centuries tells us, in express terms, which of the Sirmian formularies Liberius subscribed. We have seen, *under Pope Julius, p. 240-3*, what St. Athanasius says, and he nowhere goes, in this matter, beyond that declaration, that "he subscribed:" neither does St. Hilary tell us distinctly; nor St. Jerom (*De Vir. Illustr. c. 97; Chronicon*);

were ordained, and we are their successors. Let us renounce the episcopate, seeing that we have received the office thereof from (those who were) an anathe-

nor Socrates, nor Sozomen, nor Phœbadius, nor in fact any other ecclesiastical writer within that period.

4. The first Sirmian formulary is given by St. Athanasius, *De Synod.*, and he introduces it with these words, "However, they did not stand even to this (*the Macrostich.* A. D. 345); for again at Sirmium they met together against Photinus, and there composed a faith again, not drawn out into such length, not so full in words, but subtracting the greater part and adding in its place, as if they had listened to the suggestions of others, they wrote as follows:" (*Ib.* n. 27.) Then follows the confession, the first Sirmian. It is also translated into Latin by St. Hilary, in his work *De Synodis*, n. 38, p. 485-8. There, it must be remarked, that St. Hilary uniformly declares this Creed to be Catholic (n. 39-63.) Even the omission from that Creed of the word *consubstantial* does not seem to have created much difficulty, or opposition, in his mind; for he remarks that even that word had been abused to an heretical purpose and meaning, (n. 67-72), and says, expressly to the point, "Potest una substantia pie dici et pie taceri," n. 71, p. 502; "The word consubstantial may be piously expressed and piously suppressed."

5. Liberius, in his letters quoted, says of the Sirmian formulary which he subscribed, that "it had been treated of, set forth and received by many of our brethren and fellow-bishops, by all who were present" (*Ep. ad Orient.*); and further that "it had been expounded, or set before him, by Demophilus," (*Ib.*); and St. Hilary gives the names of twenty-two bishops, who, according to him, signed that Creed, (*Fragm. Hist.* vi.). Now, the second Sirmian, given by St. Athanasius, *De Synod.* n. 28, is thus prefaced, "Casting aside the whole of this (*the first Sirmian*), as if they had discovered something better, they propounded another faith, and write at Sirmium in Latin what is here translated into Greek." Then follows the Creed, the second Sirmian, which was not, strictly speaking, the Creed of any council, but was put forth by at most six, probably only by three, bishops, (*Athanas. de Synod.*; *Hilar. de. Synod.*; *Sozomen H. E.* iv. 12, Cf. *Tillemont* vi. note, 55, p. 772); and was hardly

ma."—*De Synod. n. 91, p. 517, T. ii. Ed. Bened. Veron. See Part I. p. 42, In Matt. xvi. 7.*

born before it was strangled and put aside. St. Hilary calls it *the Blasphemy*, written at Sirmium by Potamius and Osius (*De Synod. n. xi. p. 465*). It was purely Arian. The *third Sirmian* (A. D. 359) may be also found in St. Athanasius (*De Synod. n. 8*); and as seems likely was only adhered to by six bishops (*Ib. n. 9*). As the lapse of Liberius took place in 357, there can be little need of saying more about this Creed, which, as has been said, was promulgated in 359.

6. Now, though many reasons are given, of much force, to prove the authenticity of the *fifteen Fragments*, from the sixth of which the extracts in the text have been given, it seems strange that, if the author of them all be St. Hilary, than whom no one, with the exception of St. Athanasius, was more intimately acquainted with the Arian controversies, or had taken a more active and prominent part in them, an error or a falsification should be found so seemingly palpable as that contained in the *fourth* of these Fragments. That Fragment is opposed to historical facts, and to the statements made by Liberius in his acknowledged letters, and indeed to his known history and conduct. Further, notwithstanding the explanations attempted, (*See Tillemont Mem. Eccles. viii. note 68*), a similar, though not perhaps an equally clear, error may be thought to attach also to the *sixth* Fragment; where Liberius is made to say, in his letter to Ursacius, Valens, and Germinius, "Know that Athanasius, who was Bishop of Alexandria, was condemned by me, before that I addressed letters to the Eastern Bishops at the Court of the Emperor, and was separated from the communion of the Roman Church, as all the Presbyterate of the Roman Church is a witness."

Another objection, to which, however, a somewhat plausible answer may be given, is derived from the seeming inconsistency of approving of the first Sirmian as Catholic, in his work *de Synodis*, and condemning it as an *Arian perfidy* in the Fragment. For if the twenty-two names appended, as having signed that Creed are not an interpolation,—as the clause *requirendum* (*to be looked into*) may justify some suspicion that it may be,—St. Hilary can scarcely be thought to allude to any Sirmian formulary but the first.—See *Tillemont*.

ST. ATHANASIUS, G. C. 362.—See, under St. Julius, Pope, the account given by St. Athanasius of his summons to Rome, the sentence passed there, and of his restoration, and that of other bishops, to their respective sees. *Apol. c. Arian.*, with the comments thereon by Socrates and Sozomen, appended as notes. See also the passage given from St. Athanasius's treatise, *De Sentent. Dionys. p. 225, note, Part ii.*

ST. OPTATUS OF MILEVIS, L. C. 368.—N. 2. "We have therefore proved that to be the Catholic Church which is spread in the whole universe. Now, her adornments are to be commemorated; and it must be seen where are the five prerogatives (*dotes*, gifts, marks) which you have said are six; amongst which the chair (*cathedra*) is the first, where, unless a bishop sit, the second (*altera*) prerogative, which is the Angelus, (lawful Bishop, or

Mem. Eccles. vi. note 55; and Natal. Alex. iii. Dissert. 32.

Again, it has been, not without some degree of probability, asserted that the anathemas, given in the text, as in the translation, in brackets and italics, are interpolations, that have crept from the margin into the body of the work, in a way not unprecedented or very unusual; or their presence has been accounted for in other ways, more or less likely.

With one more fact I close this note. The work from which these Fragments are supposed to be taken must have been written about the year 366, or much after Liberius had recovered from his lapse, and manifested his orthodoxy by bold and overt acts. Now the character of St. Hilary was one of great charity and moderation, that never widened a breach, or denounced as heterodox what could be explained in a Catholic sense, as the whole work *de Synodis* testifies. How then are these Anathemas to be reconciled with his known character and conduct, if supposed to have been launched by him against Liberius, who had suffered so much and so long for the faith; and who, though he had lapsed, was then a mainstay again of orthodoxy?

jurisdiction) cannot be added. It is to be seen, who first sat in the chair, and where.... You cannot deny that you know that, in the city of Rome on Peter first was an episcopal chair conferred, in which sat the head of all the apostles, Peter, whence also he was called Cephass; in which one chair, unity might be preserved by all, nor the apostles assert for themselves each his respective chair (singulas); that he might be at once a schismatic and a sinner; who, against that one (singularem) chair should place another. *N. 3.* Therefore in that one (unicam) chair, which is the first of the prerogatives, Peter sat first; to whom succeeded Linus, to Linus succeeded Clement, to Clement Anacletus, to Anacletus Evaristus, to Evaristus Sixtus, to Sixtus Telesphorus, to Telesphorus Iginus, to Iginus Anicetus, to Anicetus Pius, to Pius Soter, to Soter Victor, to Victor Zephirinus, to Zephirinus Calixtus, to Calixtus Urbanus, to Urbanus Pontianus, to Pontianus Anterus, to Anterus Fabianus, to Fabianus Cornelius, to Cornelius Lucius, to Lucius Stephanus, to Stephanus Sixtus, to Sixtus Dionysius, to Dionysius Felix, to Felix Marcellinus, to Marcellinus Eusebius, to Eusebius Miltiades, to Miltiades Silvester, to Silvester Marcus, to Marcus Julius, to Julius Liberius, to Liberius Damasus, to Damasus Siricius,* who is at this day associated with us, with whom the whole world is in accordance with us in the one bond of communion, by the intercourse of letters of peace (formatarum). Do you, who wish to claim for yourselves the holy Church, produce the origin of your chair. *N. 4.* But you say that you have also a certain part in the city of Rome. It is a branch of your error, shooting forth from falsehood, not from the root of truth.”—*De Schism. Donat.*

* The above list is incomplete, and in one case erroneous.

l. 2, n. 2-4. For continuation, n. 4, see *Part i.* pp. 54, 55.

N. 5. "Whence then is it that you strive to usurp unto yourselves the keys of the kingdom of heaven, you who sacrilegiously fight against the chair of Peter, by your presumption and audacity? repudiating that blessedness with which he deserved to be commended, 'Who hath not gone away in the counsel of the ungodly, nor stood in the way of sinners.' (Ps. i. 1.) *In the counsel of ungodliness* did your predecessors *go away*, that the Church might be divided. They have also entered into *the way of sinners*, whilst they attempted to divide Christ, even whose robes the Jews would not rend; whereas the Apostle Paul cries out and says, 'Is Christ divided?' (1 Cor. i. 13.)...Peace banished had withdrawn from your fathers; you, as God has commanded, ought to seek for it; but you have neither been willing to seek after it of yourselves, nor to accept it gladly when offered. For who, in the many provinces wherein you were born, has heard of, or if he has heard, who wonders not at, your error, or who condemns not your crime? Since then it is manifest, and clearer than the light, that we are in communion with so many countless peoples, and that so many provinces are with us, you now see that those who have a position in a portion of one country, and are separated by your errors from the Church, in vain claim for yourselves alone this name of the Church, with its prerogatives (*dotibus*), which are rather with us than with you; prerogatives which it is certain are so connected together and indivisible, that it is felt that one cannot be separated from the other. For they are indeed counted by distinct names, but they are joined together in their own body (the Church) by a single act of the understanding; as are the fingers in the hand, each of which we see kept distinct by

the divisions between them. Whence he that holds one, must needs hold all, as each cannot be separated from the rest. Add to this that we are in possession, not of one, but of all as our own. *N. 6.* Of the aforesaid prerogatives, then, the chair is, as we have said, the first, which we have proved is ours, through Peter, and this first mark carries with it the *Angel.*...N. 9.* Understand, then, even though late, that you are ungodly children; that you are branches broken off from the tree; that you are tendrils cut off from the vine; that you are a stream separated from its fountain head. For a stream which is small, and does not spring from itself, cannot be a fountain-source; nor a lopped branch be a tree, since a tree flourishes resting on its own roots, but a branch that is cut off withers. Seest thou now, brother Parmenianus, dost thou now feel that, in thine arguments, thou hast fought against thyself? Whereas it has been proved that we are in the holy Catholic Church, with whom also is the symbol of the Trinity; and through the chair of Peter which is ours, through it the other prerogatives (dotes) also are with us."—*Ib. l. 2, n. 5, 9.*

"If the Catholic Church had a doubt as to receiving you (the Donatists), ought not you to apprehend the pattern (formam) of unity? But you have not been willing to set before you the examples read in the Gospel, such as is that which is read concerning the person of the most blessed Peter, from which the model of retaining or creating unity is described and recited. It is bad indeed to do anything that is forbidden, but it is worse not to have unity when you may. We see that Christ Himself preferred this Unity to His vengeance; Who wished all His disciples to be in one, rather

* Lawful bishop, or jurisdiction.

than to punish that by which He had been offended. In that He would not that He should be denied, He warned that 'He would deny before the Father whoso should deny Him,' and whereas this is written, yet, for the good of unity, blessed Peter,—to whom, after what he had denied, it had been enough if he had obtained pardon only,—both merited to be preferred before all the apostles, and alone received of the kingdom of heaven the keys to be communicated to the others."—*Ib. l. 7, n. 3.* See the continuation in *Part I. pp. 55, 56.*

LUCIFER OF CAGLIARI, L. C. 368.—"Cease, Constantius, from persecuting the house of God. Cease to proscribe, to banish, to kill His servants. Proclaim thyself a Christian: execrate with us the mob of Arians brought together by the deceit of the devil; believe as we believe, we who are, by succession from the blessed apostles, bishops; confess as we and they have confessed, the only Son of God, and thus shalt thou obtain forgiveness for thy many crimes."—*Pro S. Athanas. l. 1, n. 33, Galland. vi. p. 169.* See the extract from *De non parcend. in Deum delinq. n. 5, given in Part I. p. 56.*

ST. DAMASUS, POPE, 370.—"We trust indeed that Your Holiness, founded on the instructions of the apostles, holds and teaches the people that faith which in no manner differs from the institutes of your predecessors. For neither is it becoming in the priests of God, whose part it is to instruct others, to have any other sentiments....Nor could any prejudice arise (against the truth) from the number of those who assembled at Rimini, seeing that it is certain, that neither the Roman Bishop, whose opinion (*sententia*) ought to have been sought for before that of all others, nor Vincentius, who during so many years preserved the priesthood without blame, nor others, gave any assent to decrees of

this kind.”—*Epist. Synod. Conc. Rom. Episc. per Orientem*,* *Galland*. vi. p. 321.

“Most honoured sons, in that your charity bestows on the Apostolic Chair the reverence due, you profit most yourselves. For although especially in this holy Church, in which the holy apostle sitting taught in what way it beseems us to guide the helm which has been put into our hands, yet do we confess ourselves unequal to the honour; but therefore do we strive in every way, if any how we may be able to attain to the glory of his blessedness.† Know, therefore, that long since we deposed, (cut off) the profane Timotheus, the disciple of the heretic Apollinaris,‡ with his impious doctrine....

* It has been thought, from *Theodoret*, *H. E.* ii. 22, and from *Sozomen*, *H. E.* vi. 23, that this Synodical letter was not addressed to the Eastern Bishops generally, but to those of Illyria only. The letter is given, l. c., by both these writers. But see *Tillemont* viii. p. 399. For an account of the Synod of Rimini, see *Soz. H. E.* iv. 17.

† This is a literal rendering of a passage which has perplexed translators. For the attempts made by Valesius, Sirmond, Christopherson, &c., see *Galland. in loc.*

‡ *Theodoret*, *H. E.* v. 9, by whom the Synodical letter is preserved, introduces it with this remark: “When the most praiseworthy Damasus learnt that this heresy had sprung up, he deposed and excommunicated not only Apollinaris, but also Timotheus his disciple.” This seems to have been done at the request of St. Basil and other Eastern Bishops. See *Tillemont* vii. Art. xi. *Apollinaristes*. p. 623 and p. 792. *Socrates. H. E.* iv. 37.

The letters of St. Jerom in which he consults Pope Damasus will be found under his name in Part I. p. 107-9. For the attempt of Maximus the Cynic,—who had been consecrated Bishop of Constantinople, whilst St. Gregory of Nazianzum was in canonical possession of that See,—to secure at Rome the support of Pope Damasus, his rejection by that Pontiff, and condemnation at the Council of Constantinople, see

Why then do you again require from me the deposition of this Timotheus, who even here, by the judgment of the Apostolic See, whilst Peter, Bishop of Alexandria, was also present, was deposed together with his master Apollinaris, who also in the day of judgment shall suffer the punishment and torments due to him? But if this man, as if he had some hope,—he who changed that true hope which he had in Christ, by his confession,—gain over certain unstable persons, with him shall also perish whosoever it is that chooses to resist the Canon of the Church.”—*Ep. 9, Synod. Contr. Apollinar. Ib. p. 336.*

Pope Damasus and Peter Bishop of Alexandria.—After the death of St. Athanasius, “Peter, a most excellent man, succeeded to his chair, the blessed Athanasius having been the first to vote in his favour. All men agreed in that vote.” (*Theodoret H. E. iv. 20.*) But the Imperial power opposed him, and the Arian party installed Lucius in his stead; upon which, being in danger of his life, Peter “fled to Damasus Bishop of Rome.” (*Ib. c. 21, cf. Socrates H. E. iv. 22.*) There he remained for about five years, but in the year 378, “he returned to Alexandria with a letter of Damasus, which both confirming the decrees of Nicæa, and Peter’s ordination, they restored the Churches to him. But Lucius embarked for Constantinople.”—*Sozomen H. E. vi. 39. See also Part II. p. 260-2; and Ib. p. 268-9, note.*

ST. EPHREM, G. C. 370.—“ ‘And he set up two

Sozom. H. E. vii. 9; and Tillem. ix. p. 455, 456. Of Damasus, the Synodical Epistle of a Council of Rome, held in 378, or 381, says: “Let not our above-named brother, Damasus, be made inferior to these, to whom though he is equal in office, yet does he excel them by the prerogative of the Apostolic See.”—*Labbe ii. p. 1003.*

pillars in the porch of the temple.' (I. al. III. Kings vii. 21.) The two *pillars* signify the two worlds, the visible and the invisible; both support the dwelling-place of all nations, the Church of Christ; the spirits, to wit, who are sent to minister, and the prophets and apostles, and their successors, constituted by divine appointment unto the government of the Church."—*T. i. P. 2, Comm. in iii. Regn. p. 459.*

"These same sects are to be urged again, by requiring of each to produce its term of existence, as being of older date than some other sect. Now, perhaps, Manes will proclaim himself the first-born, yet is he younger than his predecessor Marcion.... Next let them be distinctly asked from whom they have received the imposition of hands; and if from us they received this and afterwards repudiated it, that suffices for the truth; but if they have made themselves priests, and done arrogantly, that suffices to reprove them, for this very thing is their shame. For then every man is a priest if he please, and lays his hand on his own head. A confusion this which cuts off hope. The Most High having come down on to Mount Sinai, covered Moses with His hand; Moses laid it upon Aaron, and it reached down to John; hence our Lord said to him, It is justice for Me to be baptized by thee, (Matt. iii. 15), that the succession might not be lost to him. Our Lord gave it to His apostles, and behold in our Church it is continued. Blessed is He that delivered His succession to us. The saying of our Lord restrains them, and lo, what they take to themselves is taken from them. For the Aetians, and the Cathari, and Sabellians, and Photinians and Audians, who received imposition of hands from our Church, have some of them laid violent hands on the faith which was put into writing in that

glorious Council.”—*T. ii. Syr. Serm. 22, c. Hæres. p. 487, 488. For S. GREG. NYSSSEN, see Part I. p. 60, De Compunc.*

ST. GREGORY OF NAZIANZUM, G. C. 370.—“Thus, and for these causes, with the suffrage of all the people, not after the wicked fashion that lately has prevailed, not by bloodshed and tyranny, but both in an apostolical and spiritual manner, he (St. Athanasius) is elevated to the throne of Mark, the successor no less of his piety, than of the government of his See: for in the latter he is one of very many who have succeeded him, whilst in the former he is his immediate successor, and this is in truth to be regarded as a derived succession. For here is oneness of faith and oneness of throne; whilst there is an antagonistic faith and an antagonistic throne; and the one has the name, and the other the reality, of succession. For he is not the successor who takes by force the succession, but he that is forced into it; nor is he the successor who is so contrary to law, but he who has been elevated agreeably to law; nor he who upholds an opposite faith, but he who is of the same faith; unless it be that one speak of such a one as a successor, as we say that illness succeeds to health, darkness to light, the storm to the calm, and madness to soundness of intellect.”—*Or. 21, in laud. Athanas. n. 8, p. 390, T. i.*

“We have ‘not come to send a sword, but peace.’ (Luke xii. 51.) We have not come for the dishonouring of the great Shepherd, who presides over that illustrious city. We know him honourable, we recognize him the head, we call him holy, even though unjustly treated by him. Let him only be fond of his children, and provident for all the Church. We have laboured for the increase of the priests, not for their diminution; for the overthrow

of heretics, not for the lessening of the orthodox.”*
—*Or. 13, in Consecr. Eulalii. n. 2, p. 254, Ib.*

“The faith (of Rome) was of old, and still is now, right, binding the whole west by the saving word, as is just in her who presides over all, reverencing the whole harmonious teaching of God.”—*Carm. de Vita sua*, vv. 568-573, *T. 3, p. 705.*

ST. BASIL, G. C. 370.—“To renew the bonds of an ancient affection, and the peace of the fathers, and to restore to its former vigour that heavenly and salutary gift of Christ, which with time has grown weak, is for us both useful and necessary, and, I well know, will, by your Christ-loving disposition, be accounted a pleasant thing. For what could be more gratifying, than to see those who are separated by so great a distance, bound together by the union of love into one harmonious membership in the body of Christ? Most honoured father, nearly the whole east—I speak of that part of it which extends from Illyricum to Egypt—is agitated by a violent storm and tempest; the heresy, which was spread long ago by that enemy of the truth, Arius, is now again shamefully reappearing, and, like a root of bitterness, yielding its deadly fruit, is prevailing; in that those set over the orthodox teaching in the various dioceses, are driven from their churches by calumny and injustice; and power over all things is given over to those who lead captive the souls of the simple-minded. We have looked forward to the supervision of your mercifulness as the only solution of these things; and your marvellous love as exhibited in times past has always consoled us, and we have had our minds strengthened for a while by

* See the *Bened. Monit. in loc. p. 252*; and *Natal. Alex.* iii. 91. But see also *Tillem. ix. p. 394.*

the too delightful rumour that a supervision from you was to take place amongst us. But now this hope has failed us,* unable to endure any longer, we have come to this step, to appeal to you by letter to move you to help us, and to send persons who agree with us in sentiment, who may reconcile those who are at variance; restore to mutual love the Churches of God; or, at all events, make those who are the causes of this disunion more clearly known to you; that thus it may be to you also henceforth plain, with whom you ought to communicate. And, after all, we ask not for anything new, but what was customary with blessed and religious men of old, and especially with yourself. For we know—our knowledge being derived from an uninterrupted remembrance, from the fathers of whom we have inquired, and from writings still preserved amongst us—that Dionysius, that most blessed Bishop, who was eminent among you for orthodoxy, and other

* Before making this appeal himself, he had begged of St. Athanasius to send letters and deputies to the western bishops, urging that his authority and life would have the greatest weight in securing a favourable result. (*Ep.* 66, *Athanas.*) He again writes to him by his deacon, Dorotheus, explaining his own views and wishes more clearly; namely, that Meletius of Antioch should be supported, and regarded as the centre of the future unity. (*Ep.* 67.) St. Athanasius replied, sending his letter by the presbyter Peter; and though not unwilling to carry out St. Basil's views and wishes, yet as various circumstances occasioned delay, St. Basil writes thus to him: "It has seemed to us befitting to write to the Bishop of Rome to supervise matters here; and to advise him—since it is difficult to send persons from that place with a common and synodical decree—to use his own authority in this business, choosing men able to undergo the toils of the journey, able, too, with mildness and firmness to reprove the perverse temper of parties here."—*Ep.* 69, *Athanas. n.* 1, p. 162.

virtues, sent letters of visitation to our Church of Cæsarea, and of consolation to our fathers, with ransomers of our brethren from captivity. But our affairs are now in a more difficult and sad condition, and require greater care. For we mourn not over the overthrowing of earthly buildings, but the downfall of Churches; nor do we see bodily slavery, but the slavery of souls daily effected by those who are battling for heresy. So that unless you be moved to aid us at once, you will not in a short time find any one to stretch your hand to, as all will have passed away under the sway of heresy."—*T. iii. P. i. Ep. 70, (Damaso) p. 163, 164; cf. Ep. 90, Occidental. p. 181, 182; Ep. 91, ad Ital. et Gall.*

"One who causes us the greatest trouble is Eustathius of Sebaste...who, having been deprived of his bishopric for the same cause, (Arianism), that he was previously deprived at Meletina, devised, as a way of being restored, a journey unto you. What was proposed to him by the most blessed Bishop Liberius, or what he assented to, we know not, only that he brought back a letter restoring him; which, when he had shown to the synod of Thyana, he was restored to his place. Since, then, from you has arisen his power to injure the Churches, and he has used the confidence given him by you to the subversion of many, from you also must come the correction, and it is for you to communicate to the Churches by letter on what account he was received, and how that, since he has now changed, he has destroyed the effect of the favour granted him by the fathers at that time."—*Ep. 263, Occidental. p. 407.*

"In addition to this report, another rumour has reached us, that the brethren of the party of Paulinus are saying something to you of a union with us, with us, I say, who are on the side of that man of God, Bishop Meletius. They also, I hear, are now

carrying about letters from those of the West,* which assign to them the episcopacy of the Church of Antioch, and which make no mention of that most admirable Bishop of the true Church of God, Meletius."†—*Ep.* 214, *Terentio. p.* 321.

ST. PACIAN, L. C. 372.—“Never would God threaten the impenitent, unless He would pardon the penitent. This, you will say, God alone can do. It is true; but that also which He does through His priests, is His own authority. For what is that which He says to the apostles, ‘Whatsoever ye shall bind on earth, shall be bound also in heaven; and whatsoever ye shall loose on earth, shall be loosed also in heaven.’ (Matt. xviii. 18.) Why this, if it was not lawful for men to bind and loose? Or is this allowed to apostles only? Then to them

* Alluding to an extant letter from Pope Damasus.

† In a subsequent letter he writes thus on the same subject: “As regards Paulinus, whether there has been anything to blame, as regards his ordination, it is for you to say. This grieves us in him, that he leans towards the doctrines of Marcellus, and admits his followers indiscriminately into communion with himself....We ask that care be given to these matters by you. It will be given if you vouchsafe to write to all the Churches in the East, that those who adhere to these adulterate doctrines, if indeed they repent, are to be received into communion, but if they choose tenaciously to remain in them, they are to be separated from the Churches.” *Ep.* 264. n. 5, *Occidental.* See also *Ep.* 69. *Athanas. n.* 2, where he speaks of the admission of Marcellus to ecclesiastical communion at Rome, as being condemned by many. For the fact of his being received by that Church, and restored to his see, see *under Julius I. Part ii. p.* 236-7. In a somewhat bitter letter against the Western bishops generally, and against the Bishop of Rome in particular, he styles him “the Coryphæus of the West.”—*Ep.* 239, n. 2, *Euseb. Episc. Samosat.*

alone is it allowed to baptize, and to them alone to give the Holy Ghost; and to them alone to cleanse the sins of the nations; inasmuch as all this was given in command to none others but apostles. But if both the loosing of bonds, and the power of the sacrament are given in one place, either the whole has been derived to us from the model (*forma*) and power of apostles, or else not even this relaxation has been made from the decree. 'I,' he says, 'have laid the foundation, and another buildeth thereon.' (1 Cor. iii. 10.) What, therefore, the doctrine of the apostles founded, that we build upon. And lastly, bishops also are named apostles, as says Paul of Epaphroditus, 'My brother and fellow-soldier, but your apostle.' (Philipp. ii. 25.) If, therefore, the power of the laver, and of the chrism, gifts far greater, descended thence to bishops, so also was the right of binding and of loosing with them. Which though on account of our sins it be presumptuous in us to claim, yet God, who has granted unto bishops the name even of His only beloved, will not deny it to them, as His holy ones, and having the chair of the apostles."—*Ep. 1, n. 6, Galland. vii. 259.*

COUNCIL OF CONSTANTINOPLE, G. C. 381.—"That the Bishop of Constantinople have the prerogative (*πρεσβεία*) of honour after the Bishop of Rome, because that Constantinople is new Rome."—*Can. 3, Labbe. ii. p. 947.**

* For the meaning of this canon, see *Zonaras, in can. p. 70-72*. It is well known that this canon, for a long time, was not acknowledged at Rome. In fact, St. Leo the Great says, that it never had been notified to the Apostolic See (*Leo Ep. ad Anatol.*), meaning, probably, not canonically made known to that Church. The non-reception of this

In the Synodical Letter of this council, addressed to Pope Damasus, and 'other bishops assembled in the great city of Rome,' they speak as follows of the invitation to them to be present at a council summoned to meet at Rome by the Pope: "As you, manifesting brotherly love towards us, and assembling by the will of God a synod at Rome, have also summoned us as your own members, by the letters of the most religious emperor, in order that as we were then condemned to struggle alone with afflictions, now that the emperors are of one accord in religion, you may not *reign* alone without us, (1 Cor. iv. 8), but that we also, according to the apostolic voice, may reign with you; it was our prayer, if possible, for all of us together leaving our Churches, to gratify desire or necessity."—*Ep. Synod. ap. Theodoret. H. E.* v. 9.*

FAUSTINUS, L. C. 383.—"Often, therefore, the same people assembled in the Basilica of Liberius,

canon, and, according to some, of the council itself as œcumenical, continued for more than a hundred years; probably, because the third canon quoted above, seemed to disturb the arrangements made at the Council of Nicæa, (see *can.* 6, quoted at p. 245); also because the second canon may have been thought opposed to the decision come to at the synod of Sardica, on appeals to Rome, (*but see Tillemont. ix. p.* 489); also because various acts of the See of Rome were interfered with; and, finally, because the seeming fact, that none but Eastern bishops were invited to the Council, may have had its influence. (*Theodoret. H. E.* v. 7.) But it is also certain that St. Gregory the Great, in a well-known passage, speaks of this council as œcumenical, and declares that he venerated it, with the three other general councils, of Nicæa, Chalcedon, and Ephesus, as he did the four Gospels.

* The last clause is translated by *Valesius*, "desiderio, seu potius necessitati obsequeremur," in *Scholze's Ed.*, by "desiderio potius quam utilitati servire. The translation in the text is literal.

and cried out, saying, 'Christian Emperor, nothing is hidden from thee. Let all the bishops come to Rome; let the cause be tried; Damasus has now occasioned war for the fifth time; out of the See of Peter with the homicides.'"—*Adv. Damas. n. 3, p. 462, Galland. vii.**

ST. EPIPHANIUS, G. C. 385.—“There came unto us a certain Marcellina, who had been led astray by these heretics (the Carpocratians), and she corrupted the faith of many during the days of that Anicetus, who succeeded Pius and his predecessors. For, in Rome, Peter and Paul were the first, both Apostles and Bishops; then Linus, then Cletus, then Clement who was the contemporary of Peter and Paul, of whom Paul makes mention in his Epistle to the Romans (Philippians?). And let no one wonder that, though he was the contemporary of Peter and Paul, for he lived at the same time with them, others succeeded to that episcopate from the apostles. Whether it was that while the apostles were still living he received the imposition of hands as a bishop (of the episcopate) from Peter, and having declined that office, he remained disengaged; for he says, in one of his Epistles, ‘I withdraw; I go away; let the people of God be instant;’† giving this advice to some, (for we find this set down in certain memoirs); or whether, after the succession of the apostles, he was appointed by Bishop Cletus, we do not very clearly know. Although it was possible, even whilst the apostles were living, I am speaking here of Peter and Paul, for other bishops to be constituted, because of the apostles frequently proceeding on jour-

* Faustinus was one of the supporters of Ursinus against Damasus.

† See the passage from his Epistle to the Corinthians, *n. 54*, under *St. Clement of Rome*, *p. 178, Part ii.*

neys to other countries for the preaching of Christ, but the city of the Romans could not be without a bishop. For Paul went even into Spain, and Peter often made a visitation of Pontus and Bithynia. It might be that when Clement had been appointed and declined, (if indeed this was done, for I am conjecturing, not deciding); later, after Linus and Cletus were dead—having been bishops for twelve years each, after the death of the holy Peter and Paul, which took place in the twelfth year of Nero—he was then compelled to take the episcopate. However, the succession of the bishops in Rome was in the following order, Peter and Paul, Linus and Cletus, Clement, Evaristus, Alexander, Xystus, Telesphorus, Evaristus, Hyginus, Pius, Anicetus, who was named above by me in the list. And let no one wonder, that we have accurately gone through each of these matters; for by means of these the manifest truth is for ever pointed out.”—*Adv. Hæres.* 27, *T. i.* p. 107. See also *Part I.* p. 67-8. *Ancor.*

ST. AMBROSE, L. C. 385.—“It is that same Peter to whom He said, ‘Thou art Peter, and upon this rock I will build My Church.’ Therefore, where Peter is, there the Church is; where the Church is, there death is not, but life eternal.”—*In Ps.* 40, *n.* 30, p. 879, *T. i.* See continuation in *Part i.* p. 69; and *Ib.* p. 68, in *Ps.* 38.

“What fellowship can these (Novatians) have with thee; men who received not the keys of the kingdom, denying that they ought to forgive sins? Which indeed they rightly confess of themselves; for they have not Peter’s inheritance, who have not Peter’s chair.”—*De Pæniten. l. 1, c. 7, n. 32, p. 399.* See continuation in *Part i.* p. 74; and *Ib.* p. 70-1, in *Luc.* iv.

“Yet was your clemency to be petitioned not to

suffer the head of the whole Roman world, the Roman Church, and that most sacred faith of the apostles, to be thrown into confusion; for thence flow unto all the rights of venerable communion.”—*Ep. xi. Concil. Aquil. Impp. Gratian. et Valentin., et Theodosio, n. 4, p. 811, cf. Ep. 13, Imp. Theodos. n. 4, p. 816.*

“We have recognized in the letter of your Holiness the watchfulness of the good shepherd, who dost faithfully keep the gate entrusted to thee, and with pious solicitude dost guard the fold of Christ, worthy indeed that the Lord’s sheep should hear and follow thee. (He concludes thus), but why add more to the master and the teacher?...Those, therefore, whom your Holiness has condemned,* know that, amongst us also, they have been, according to your judgment, condemned.”—*Ep. 42, Siricio n. 1, 12, 14, p. 966, 969.†*

* The following is an extract from the letter of St. Siricius, to which S. Ambrose alludes: “Wherefore, following the precept of the apostle, know that it has been the unanimous opinion of all of us, both priests and deacons, as also of all the clergy, that seeing that these men have taught otherwise than we have received, they ought, Jovinian, that is, Auxentius, &c., both by the divine sentence and our judgment, to be for ever condemned to be without the pale of the Church; not doubting that your Holiness will observe this.”—*Ep. 55, ad divers. Episc. Ib. p. 541, 542.*

† On occasion of the disturbances in the Church of Antioch, produced originally by the opposing claims of Meletius and Paulinus, which were perpetuated in spite of the well-known agreement come to, and were renewed especially after Paulinus had before his death chosen Evagrius for his successor, St. Ambrose advises Theophilus of Alexandria, who supported Flavian, as follows: “We are of opinion most surely, that reference is to be made to our holy brother the priest of the Roman Church, since we presume that you will come to such a decision as cannot be displeasing to him. For thus will the decision come to by you be useful; thus

“He who had experienced the protection of the heavenly mystery to be so great whilst folded in a linen cloth, how great did he not think it would be, if he received it within his mouth, and enclosed it within the inmost recesses of his breast, transfused within his body. But he was not so eager as to be incautious; for we know that many in the eagerness of their zeal neglect caution. He called the Bishop to him, and not accounting any grace true which was not of the true faith, he inquired of him whether he agreed with (or, assembled with) the

the security of peace and quiet; if that be determined on by your counsel which may not create disunion in our communion; that so we also, on receiving the series of your decrees, we learning that you have done what the Roman Church will, without doubt, approve of, may with joy reap also the fruit of your examination.”—*Ep. 56, Theophilo. n. 7, p. 1007.* Socrates says on this subject: “About this same period, the following events took place at Antioch in Syria. After the death of Paulinus, the people who had been under him refused to submit to Flavian, and on this account caused Evagrius, of their own party, to be ordained. He not having long survived, Flavian had the address to prevent any other being constituted in his place; nevertheless, those who were averse to Flavian, on account of his having violated his oath, held their assemblies apart. But Flavian left no stone unturned, as the saying is, to bring these also under his control; and this he soon after effected, when he had appeased the anger of Theophilus, then Bishop of Alexandria, by whose mediation he also conciliated Damasus Bishop of Rome. For both these had been greatly displeased with Flavian, not only because of the violation of his oath, but also because he had occasioned the division between those who had been of one mind. Theophilus, therefore, being pacified, sent Isidore, a presbyter, to Rome, and thus reconciled Damasus who was still offended, representing to him the propriety of overlooking Flavian’s misconduct, for the sake of producing concord among the people. Communion being in this way restored to Flavian, the people of Antioch were in the course of a little while restored to unanimity.”—*H. E. v. 15.*

Catholic Bishops, that is, with the Roman Church ? And it happened that in that spot, in the midst of the schism of that country, there was a Church. For Lucifer had then separated himself from our communion ; and though he had been banished for the faith, and had left heirs of his faith, yet he (Satyrus) did not think that faith is in schism. For though they might retain their faith towards God, yet did they not retain it towards God's Church, whose members, like limbs, they suffered to be divided and lacerated. For as Christ suffered for the sake of the Church, and the Church is the body of Christ, faith does not seem to be shown to Christ by those, by whom His suffering is made void, and His body separated."—*De excessu Fratr. Satyri. n. 46, 47, T. ii. p. 1126-7.*

ST. SIRICIUS, POPE, 386.—“ In consideration of our office, we are not at liberty to dissemble and remain silent, on whom it is incumbent that there be a zeal for the Christian religion greater than that of all other persons. We bear the burthens of all who are laden, yea, rather the blessed Apostle Peter beareth them in us, who, as we trust, in all things protects and defends us, the heirs of his government. N. 2. In the very opening of your letter, you state that very many who have been baptized by the impious heretics, are hastening to the Catholic faith, and that some of our brethren wish to baptize those persons again, which is not lawful, since both the apostle forbids this to be done, and the canons are opposed to it ; as also, after the Council of Rimini had been quashed, the general decrees sent to the provinces by my predecessor, Liberius of venerable memory, forbid it. These persons, with the Novatians and other heretics, we, as was settled in the synod (of Nicæa), associate with the assembly of Catholics, by the sole invocation of the seven-fold

Spirit, by the imposition of the hands of the bishop; a practice which the whole East and West observes; and from which track it is fitting that henceforth you deviate not, if you wish not to be separated by a synodical sentence from our fellowship.....*N. 3.* Let it suffice that errors have hitherto been committed in this matter, (the times for solemn baptism); but now let all priests hold to the above-named rule, who would not be rent from the solidity of the apostolic rock, upon which Christ constructed the universal Church....*N. xi.* And since some few of whom we are speaking, (those bound by the law of celibacy), as your Holiness reports, lament that they have fallen through ignorance; to these we say that mercy is not to be denied, on this condition, that, without any increase of honour, they continue, as long as they live, in that same office in which they were when detected; if, however, they have since made it their study to show themselves continent. But those who rest on the excuse of an unlawful privilege, so as to assert that it is allowed them by the Old Law, let them know that they are deposed by the authority of the Apostolic See from every ecclesiastical honour, which they have unworthily used, nor even handle the sacred mysteries, of which they have deprived themselves whilst lusting after unchaste appetites....*N. 19.* And as in all the cases which come under condemnation, the only excuse put forward is that of ignorance, to which we meanwhile, through a motive of pity only, must needs mercifully be indulgent; let whosoever that is a penitent, or a bigamist, or is married to a widow, and has unduly and incompetently introduced himself into the sacred service, understand his pardon is granted him by us on this condition, that he ought to regard it as a great benefit, if, all hope of advancement taken from him, he remain in perpetual unchangeableness in that rank in which he

is. But let the highest prelates of all the provinces* from henceforth know, that if after this they shall think that any of these may be assumed to sacred orders, both as regards their own dignity (*statu*), and that of those whom they may have promoted contrary to the canons and our prohibition, a suitable sentence will be pronounced by the Apostolic See. *N. 20.* We have explained, dearest brother, all the points set down as matters of complaint, and given, as we think, a sufficient answer to each of the cases, which, by our son the presbyter, Bassianus, you have referred to the Roman Church, as the head of your body. We now more and more earnestly urge on the mind of your fraternity, that you observe the canons and hold to the decrees set forth; that you cause what we have written, in reply to your consultation, to be brought to the knowledge of all our fellow-bishops, not only of those who are in your diocese, but also those of Carthagera, of Bœtica, of Lusitania, and Gallicia, or those who are on your borders in the provinces on either side; that these things, which by a salutary regulation have been set forth by us, may be sent by the notification of your letters. And although to none of the Lord's priests is it allowable to be ignorant of the statutes of the Apostolic See, or of the venerable decisions of the canons, still it may be more useful, and having regard to the length of your priesthood, it may be a subject of much glory to your love, if what has been written for all, but to you under your own name, by the care of your unanimity be conveyed to the knowledge of all our brethren; that so both what has been salutarily ordained by us, not thoughtlessly but providently, with surpassing care and delibera-

* The metropolitans. See *Ceillier* viii. 168, and *Tillemont* x. 359.

tion, may remain inviolable; and henceforth every entrance to all manner of excuses, which with us will be open to no one, may be closed.”—*Ep. 1, Himer. Episc. Tarracon. Galland. vii. p. 533-536.* See also the extract from *Ep. 3, ad Episc. Africæ, in Part i. p. 77; cf. Ep. 8, ad Gallos. Ep. n. 2, p. 345. ib. And the extract from his Ep. 55, ad divers. Episc., given in Part ii. at p. 268.*

“If I, whose is the care of all the Churches, shall dissemble, I shall hear that saying of the Lord: ‘You reject the commandment of God, that you may establish your traditions.’ For to ‘reject the commandment of God,’ what else is it but by private judgment and human counsel to take pleasure over freely in establishing novelties? It has therefore been brought to the knowledge of the Apostolic See, that things are undertaken contrary to the canon of the Church, and that in opposition to those things which have been so ordered by our forefathers, that they ought not, even by the slightest whisper, to be violated, certain persons introduce their own novel observances; and, the foundation neglected, seek to build upon the sand, though the Lord says, ‘Thou shalt not pass beyond the bounds which thy fathers have set.’”—*Ep. 4, ad Divers. Episc. n. 1, 2, p. 539, Ib.**

* The following relates to the legatine powers conferred by the Popes on the Bishop of Thessalonica. “Already, dearest brother, some time since we sent letters, by Bishop Candidianus, who has gone before us to the Lord, to this effect, that there be no leave for any to presume to ordain bishops in Illyricum, without your consent. For much has been done there in a contentious spirit, by bishops in conferring orders, as your charity best knows. And therefore it is needful for you to act energetically, that they may not, as has been done, whilst presuming emulously to ordain unworthy men in the Church, seem as if they had made three bishops. Your zeal,

ST. ASTERIUS OF AMASEA, G. C. 387.—“ But with a like appellation (the rock) did our Saviour adorn also that first disciple of His, denominating him a rock of the faith. Through Peter, therefore, become a genuine and faithful hierophant of true religion, the stability of the Churches is preserved incapable of fall and unswerving. But we Christians, who are from ‘the rising to the setting of the sun,’ stand firmly rooted through the building of that just man. Yea, though from the time that the Gospel was first preached, assailed by many trials and by ten thousand tyrants, and though the devil, before them, would fain have overthrown it to the earth, and remove us from our foundations. As the saving word says, the rivers flowed down as wintry floods, the vehement winds of the devilish spirit beat upon it, and the heavy rains of these who persecuted the Christians fell against it; and yet nothing was seen to be more powerful than the bulwark set up by God, because, that is, the edifice of the faith had been built by the holy hands of the first of the apostles.”—*Hom. in Petr. et Paul. T. i. Combefis. N. Auct. Paris. 1648. For context, see Part i. p. 77-80.*

ST. CHRYSOSTOM, G. C. 387.—“ Why also did He shed His blood? that He might possess those sheep which He intrusted to Peter, and to those after him.

the Holy Spirit glowing within you, ought to be watchful to repress any such audacity, in such wise that either you, if you are able, or that you commission by letter, with your consent given, such bishops as you may judge suitable, to ordain, in place of him who is either dead or deposed, a Catholic bishop of approved life and conversation, according to the decrees of the Nicæan synod; or a cleric of the Roman Church of good repute amongst the clergy.”—*Ep. 2, Anysio. Ib. p. 537.* This is probably the letter alluded to by *St. Innocent I. Ep. 1*; and by *St. Leo, Ep. 3, n. 2, Anastasio.*

Rightly then did Christ say, 'Who thinkest thou is a faithful and wise servant, whom the Lord hath appointed over His household?' (Matt. xxiv. 45.)... He spoke not as not knowing 'the faithful and wise servant,' but desiring to set before us the rareness of the thing, and the greatness of the government (ἀρχὴς). See then also how great the reward; 'He shall place him,' He says, 'over all his goods.' (Ib. v. 47.) Wilt thou then still contend with us, that thou hast not been profitably deceived, when about to be 'placed over all the goods of God,' especially if thou doest what Peter was doing when he was declared to have power, and that he should go far beyond the rest of the apostles?"—*De Sacerd.* l. 2, n. 1, 2, p. 372, T. i. For context see Part i. p. 80-1. See also in Part i. *Hom.* 2, in *Inscript. Act.* n. 6, p. 85; also, *Hom.* 7, in *Rom.* n. 8, p. 101.

When attempted to be deposed by Theophilus of Alexandria, and the synod of the oak, he wrote as follows to Pope Innocent: "Now that you have been made acquainted, my most honoured and religious lords, with all these things, display that vigour and zeal which becomes you, so as to repress so great a wickedness which has made its way into the Churches. Vouchsafe to write back that the things which have been so wickedly done by one party, whilst I was absent, and did not decline a trial, have no force, as indeed they have not of their own nature; and that they who have been proved to have acted thus against all law, be subjected to the laws of the Church; and allow us, who have neither been taken, nor convicted, nor shown to be guilty, to enjoy uninterruptedly your letters, and love, and of all the others, as heretofore.... Having weighed all these things, and having learnt everything more clearly from the religious lords, my fellow bishops, bring to this matter, I beseech you, that zeal which is required at your hands. For thus will you gratify

not us alone, but the Churches in common, and will have a reward from God who does all things for the peace of the Churches."—*Ep. 1, Innocentio, p. 520, T. iii. cf. Ep. 2, ib. p. 521-2.* See in Part I. p. 87-8, Serm. antequam iret.*

* The following passage on Rome deserves recording: "For if when here, he (Paul) so loved men, then when he had the choice to be dissolved, and be with Christ, he chose to be here (at Rome); much more there will he show a more ardent affection. I love Rome even for this; though I am able to praise her on other grounds, both for her vastness and antiquity, and beauty and populousness, her power, her wealth, and her brave deeds in war. But passing all the rest by, for this cause do I call her blessed, that even living he wrote to them, and so loved them and conversed with them in person, and there closed his life. And therefore is that city more venerable, than from all other causes. And as a body great and strong, she has two shining eyes—the bodies of these saints. Not so bright is the heaven, when the sun sends forth its rays, as is the city of the Romans, which diffuses these two lights over every part of the habitable globe. Thence shall Paul be caught up; thence Peter. Think and tremble, what a sight Rome shall see, Paul raised of a sudden from that deposit with Peter, and borne up to meet the Lord. What a rose does Rome send up to Christ! What two crowns has this city about her! What golden chains shall gird her round! What fountains has she! For these things do I admire that city; not for the much gold, not for the columns, not for the other vanity, but for these pillars of the Church. Would that one would grant unto me now to embrace the body of Paul, and to cleave to that sepulchre, and to behold the dust of that body, which 'filled up the things that were wanting of Christ;' which bore the stigmata; which everywhere served the Gospel....And what need of speaking of each limb? Fain would I see that sepulchre, where the arms of justice are laid up, the weapons of light, the limbs which now live—though dead when he lived—in all which Christ lived; which were crucified to the world....This very body is a wall to that city, a greater security than any tower, and than thousands of fortifications; and with it is that of Peter; for him in life he honoured, for he went up to see Peter."—*Hom. 32, in Rom. n. 3-5, T. ix. p. 834-7.*

ST. JEROM, L. C. 390.—“But driven from this position, thou wilt appeal to the clergy. Shall I dare to say anything of those who certainly remain in their own cities? Far be it from me to say anything sinister of them; because, succeeding to the apostolic grade, with their sacred mouth they make the body of Christ; through whom we also are Christians. Who, having the keys of the kingdom of heaven, in some manner judge before the day of judgment; who in sober chasteness preserve the spouse of the Lord....They feed the flock of Christ, I am fed....It is not an easy thing to stand in the place of Paul, to hold the grade of Peter, who now are reigning with Christ.”—*Ep.* 14. *Heliodoro. n.* 8, 9, *p.* 34-36, *T.* i.

“Since the East tears into shreds the Lord’s coat...therefore have I thought that by me is the chair of Peter, and the faith praised by the mouth of the apostle to be consulted....Wherefore, though your greatness terrifies me, yet your kindness invites me. From the priest the sacrifice claims salvation; from the shepherd the sheep claims protection. Let us speak without offence; I court not the Roman height; I speak with the successor of the fisherman, and the disciple of the cross. I, following none as the first but Christ, am associated in communion with thy blessedness, that is, with the chair of Peter. On that rock the Church is built, I know. Whoso shall eat the Lamb outside this house is profane....I know not Vitalis, Meletius I reject, I am ignorant of Paulinus. Whoso gathereth not with thee, scattereth; that is, he who is not of Christ, is of Antichrist....Decree, I pray, if it please you, and I shall not fear to say, ‘three hypostases.’ If you order, let a new faith after the Nicene be established, and by similar words, let us the orthodox use a confession with the Arians....Wherefore, I conjure thy blessedness by the crucified salvation of the world, by the

homoûsion Trinity, that by thy letters authority be given me, as to whether the hypostases is (a phrase) to be avoided or used....At the same time also signify to me with whom I ought to communicate at Antioch,* because the Campenses (the Meletians) coupled with the Tharsensian† heretics have no other aim than that, supported by the authority of your communion, they may proclaim three hypostases with the old meaning.”—*Ep. 15, ad Damasum, n. 1, 2. 5, T. i. p. 38-41. For the context see Part i. p. 108.*

“The Church is rent into three parts, each eager to drag me to itself. The ancient authority of the monks, dwelling round about, rises against me. Meanwhile I cry out, ‘If any is joined to the chair of Peter, he is mine.’ Meletius, Vitalis, and Paulinus, say that they adhere to thee. I might believe, if one asserted this. As it is, either two or all speak falsely. Wherefore, I conjure thy blessedness, by the cross of the Lord, by the necessary glory of our faith, the Passion of Christ, that as thou followest the apostles in honour, thou mayest also follow them in merit...to signify to me with whom I ought to hold communion in Syria. Despise not a soul for which Christ died.”—*Ep. 16, ad Damasum, n. 2, ib. p. 42, 43.*

“Whosoever thou art that art an assertor of new dogmas, I beseech thee spare the ears of Romans; spare that faith which was praised by the voice of the apostle. Why, after four hundred years, dost thou

* The divisions at Antioch, where, as we have already seen, there were two bishops in the see, one supported by the East, and the other by Egypt and the West, occasioned this letter to Damasus. See *Tillem. xii. St. Jerome, Art. xvi.*

† Followers of the Bishop of Tarsus. See *Tillem. Ib. Art. xvii.*

strive to teach us what we knew not before? Why bring forward what Peter and Paul would not make known? Until this day the world was Christian without this doctrine. I will hold that faith as an old man, in which as a boy I was born again.”—*Ep.* 84, *ad Pammach. et Ocean.* n. 8, p. 530, 531.*

“I had almost omitted what is after all the most important matter. When you were a little child, and Bishop Anastasius of holy and blessed memory ruled the Roman Church, a fierce tempest from parts of the East tried to defile and shake the sim-

* “Many years ago, when I was assisting in ecclesiastical papers, Damasus, Bishop of Rome, and replying to the Synodical consultations of the East and the West,” &c.—*Ep.* 123, *ad Ageruch.* n. 10, p. 907.

The following much-debated passage is in reply to some one, who had proceeded “to the folly of placing deacons before presbyters, that is, bishops.” “That afterwards one was chosen who should be placed above the others, was done as a remedy against schism, lest each, drawing to himself, should break in pieces the Church. For also at Alexandria, from the Evangelist Mark to the Bishops Heraclas and Dionysius, the Presbyters always named (as) Bishop, one chosen from themselves, placed in higher grade; in such manner as if the army make an Emperor, or Deacons elect from among themselves one whom they have known to be industrious, and call him Archdeacon. For what does a Bishop, ordination excepted, which a Presbyter may not do? Nor is the Church of the Roman city one (altera) Church, and another (altera) that of the whole world. The Gauls and Britain, and Africa and Persia, and the East and the West adore one Christ, and observe one rule of truth. If authority is sought for, the universe is greater than the city. Wherever a Bishop may be, whether of Eugubium, or Constantinople, or Rhegium, or Alexandria, or Tanis, he is of the same merit, of the same priesthood. The power of riches, and the lowliness of poverty do not make the Bishop either higher or lower.”—*Ep.* 146, *ad Evangel.* n. 1, *Ib.* p. 1082. The Editor Vallars says that the best MSS. omit the non, not.

plicity of that faith which was praised by the voice of the apostle. But that man of the wealthiest poverty and of apostolic solicitude at once struck down the noxious head, and silenced the sibilant mouth, of that hydra. And because I am afraid, yea have by report learnt that, in certain places, the venomous plants still live and put forth shoots, I think, in the pious affection of charity, that I ought to give you this warning, that you hold fast the faith of holy Innocent, who is both the successor and the son of the aforesaid man (Anastasius), and of the Apostolic Chair; nor, however prudent and wise you may seem to yourself, receive any strange doctrine."—*Ep.* 130, *ad Demetriad.* n. 16. *Ib.* p. 992.*

"The Latin reader, he (Rufinus) says, will find nothing in them which differs from our faith. What does he mean by his faith? That which is the strength of the Roman Church, or that which is in the volumes of Origen? If he answer 'the Roman,' then we are Catholics, who have borrowed nothing from Origen's error; but if Origen's blasphemy be his faith, then, while he is charging me with inconsistency, he proves himself to be a heretic."—*Adv. Rufin.* i. 4, *T.* ii. p. 461.

"What your sentiments are concerning the Resurrection, we have already learnt in your apology, 'No limb amputated, nor any part of the body cut

* "Let the chair of Peter the Apostle confirm by its teaching that of the chair of Mark the Evangelist. Though it is publicly known from a celebrated address that Pope Anastasius also has followed up, with the same vigour, because he is of the same spirit, the heretics skulking in their dens; and his letters teach us that what has been condemned in the East has been condemned in the West. To whom we beg many years, that the reviving shoots of heresy, withered up for a long time by his zeal, may die."—*Ep.* 97, n. 4, p. 792.

off.* This, then, is the pure and candid confession of your simplicity, which you assert is received by all the Bishops of Italy. I would believe what you say, did not this Book, not that of Pamphilus, make me doubt in your regard. And yet I wonder how Italy should approve what Rome has contemned. The Bishops have received what the Apostolic See has condemned.”—*Adv. Ruf.* ii. 15, p. 545.† See notes in *Part I.* p. 111, 114; and *Ib.* p. 112, *Hom. in Jerem*; also *Ib.* p. 106-7, for S. GAUDENTIUS OF BRESCIA.

ST. ANASTASIUS, POPE, 399.—“Far be this from the Catholic discipline of the Roman Church. It never assuredly will happen that we in any way shall approve of what we justly and deservedly condemn. Wherefore, the providence of Christ our God diffused throughout the whole world will vouchsafe to approve, that we cannot possibly receive whatever may defile the Church, overthrow approved morals, wound the ears of those who are around, and occasion quarrels, anger and dissensions....Certainly care shall not be wanting on my

* These words will be found in Rufinus's apology sent to Pope Anastasius. See the passage in *Gallandius* viii. p. 250, n. 4.

† “Will you know, O Paula and Eustochium, in what way the apostle distinguished each province by its peculiar characteristics? Even to this day the same imprints both of virtues and of vices remain. Of the Roman people the faith is commended. Where besides, with such zeal and numbers, does such a concourse flow to the Churches, and the tombs of the martyrs? Where does the ‘Amen’ so re-echo like the thunder of heaven, and the deserted temples of the idols shake? Not that the Romans have any other faith than that which all the Churches of Christ have, but that in them is greater devotion, and simple readiness to believe.”—*Præm. ad. l. ii. Comment. in Galat. T. vii.* p. 427.

part to guard the faith of the Gospel as regards my peoples, and to visit by letter, as far as I am able, the parts of my body, throughout the divers regions of the earth, to prevent the beginning of a profane interpretation from creeping in, which may have for its object to shake devout minds, by spreading its darkness."—*Ep. 1, ad Joann. Hirosol. n. 5, p. 247, 248, Galland. viii. cf. Ep. 2, ad Simplician. Ib. 249.*

AMBROSIASTER, L. C. 399.*—On I. Tim. iii. 14, 15.—“Whereas the whole world is God’s, still the Church is called His *house*, whose ruler at this time is Damasus.”—*In 1 Tim. inter. opp. S. Ambros. T. iv. p. 296.*

ST. AUGUSTIN, L. C. 400, *n. 7*.—“He could afford not to care for the conspiring multitude of his enemies, when he saw himself joined by letters of communion, both to the Roman Church, in which the principality of the Apostolic Chair has always flourished, and to the other lands whence also the Gospel came to Africa itself, where he would be ready to plead his cause if his adversaries should attempt to alienate those Churches from him...*n. 19.* They (the Donatists) would have something to say, namely, that they had suffered from evil judges (at Rome); which complaint is that of all evil litigants, even when they have been vanquished by the most evident truth; as if to this it might not be said to them; ‘Well, let us suppose that those Bishops who passed judgment at Rome were not good judges;’ there still remained a plenary Council

* The Author of the Commentaries on St. Paul’s epistles, so often and so long ascribed to St. Ambrose, was probably Hilary, a Roman Deacon. See *Monit. Ed. Bened. S. Ambros. T. iv. p. 40-46.*

of the universal Church, where even with the judges themselves the cause might be tried, that their sentence, if they should be convicted of having passed a bad judgment, might be quashed.”—*Ep.* 43, *Glorio et cæteris*, n. 7, 19, *T.* ii. p. 136, 144.

“He has written to you that an angel has commanded him to commend to you the order of Christianity of your city; whereas you hold the Christianity, not of your city only, nor of Africa and of the Africans only, but of the whole universe,—the Christianity which was announced, and is announced to all nations. So that it is to them a small thing, that they are not ashamed to have been cut off, and that they do not help themselves by returning to the root when it is in their power, unless they try to cut off others also with themselves, and to prepare them like dry wood for the fire. Now if there should have stood by your side the angel which this man, with cunning vanity in our opinion, feigns to have stood by him for your sake, and should have said those very same things to you, which this man declares that he recommends to you by the command of that angel, it would behove you to be mindful of that sentence of the apostle, who says, ‘Though we, or an angel from heaven, should preach a gospel to you besides that which we have preached to you, let him be Anathema.’ (Gal. i. 8.) For it was evangelized to you by the Lord Jesus Christ Himself, that this Gospel shall be ‘preached to all nations, and then shall the end be.’ For it was evangelized to you by the prophetic and apostolic letters, that ‘to Abraham were the promises made, and to his seed, which is Christ.’ (Gal. iii. 16.) Since God said to Him, ‘In thy seed shall all nations be blessed.’ If *an angel from heaven* should say to you who hold these promises, ‘Leave the Christianity of the universe, and hold to that of the party of Donatus, the details of which are explained

to thee in a letter of the Bishop of that city,' he ought to be *Anathema*, because he would attempt to cut thee off from the whole, and to push thee down into a party, and to alienate thee from the promises of God. For if the order of Bishops succeeding to each other is to be considered, how much more certainly, and truly beneficially, do we reckon from Peter, to whom, bearing a figure of the whole Church, the Lord says, 'Upon this rock I will build My Church, and the gates of hell shall not overcome it.' For to Peter succeeded Linus; to Linus, Clement; to Clement, Anacletus; to Anacletus, Evaristus; to Evaristus, Alexander; to Alexander, Sixtus; to Sixtus, Telesphorus; to Telesphorus, Iginus; to Iginus, Anicetus; to Anicetus, Pius; to Pius, Soter; to Soter, Eleutherius; to Eleutherius, Victor; to Victor, Zephirinus; to Zephirinus, Calixtus; to Calixtus, Urbanus; to Urbanus, Pontianus; to Pontianus, Antherus; to Antherus, Fabianus; to Fabianus, Cornelius; to Cornelius, Lucius; to Lucius, Stephanus; to Stephanus, Xystus; to Xystus, Dionysius; to Dionysius, Felix; to Felix, Eutychianus; to Eutychianus, Gaius; to Gaius, Marcellus; to Marcellus, Eusebius; to Eusebius, Miltiades; to Miltiades, Sylvester; to Sylvester, Marcus; to Marcus, Julius; to Julius, Liberius; to Liberius, Damasus; to Damasus, Siricius; to Siricius, Anastasius. In this order of succession no Donatist Bishop is found....And even though any betrayer (traditor) had crept in during those times into that order of Bishops which extends from Peter himself to Anastasius, who now sits in that same chair, he would nowise create a plea against the Church and innocent Christians, for whom the Lord providing says of evil rulers, 'Whatsoever they shall say, do: but what they do, do ye not; for they say, and do not.' (Matt. xxiii. 3.)"—*Ep. 53, Generoso. n. 1, 2, 3, p. 179-181,*

“These proceedings of ours (Council of Carthage), my lord (and) brother, we have thought are to be made known to your holy charity, that to the statutes of our lowliness, may be applied the authority of the Apostolic See, for the defence of the salvation of many, and also for the correction of the perversity of some.”—*Ep.* 175, (*Concil. Carthag.*) *Innocentio*, n. 2, p. 923. See also n. 4, *Ib.* in Part I. p. 122.

“As the Lord by the sovereign gift of His own grace has placed you in the Apostolic See, and has furnished these our times with such a one that it will rather be a proof against us of the guilt of negligence, if we omitted to name to your veneration the things that are to be suggested for the good of the Church, rather than that it would be possible for you either to receive those suggestions fastidiously or negligently; we beseech you that you would vouchsafe to apply your pastoral diligence to the great dangers of the infirm members of Christ. For a new heresy, and one exceedingly pernicious, that of the enemies of the grace of Christ, is endeavouring to rise up....But we think that, by the aid of the mercy of our Lord God, who will vouchsafe both to guide you deliberating and to hear you praying, those who hold opinions so perverse and pernicious, will more easily yield to the authority of your Holiness, derived as it is from the authority of the holy Scriptures.”*—*Ep.* 176, *Innocentio* (*Concil. Milevit.*) n. 1, 5, p. 927, 928. For the reply of St. Innocent, See *Ep.* 30, *ad Concil. Milevit.*, later, under his name. Cf. *Ep.* 177, *Innocentio* (*August. et tres alii*) p. 936, 937.†

* It may be remarked that the *Bened. Ed.* of *St. Augustine* has, instead of “de claro scripturarum lumine” “de sanctorum scripturarum auctoritate.”

† Where he asks the Pope to summon Pelagius to Rome,

“Though I have not received any letters of your Holiness (St. Optatus of Milevis) sent to me personally, yet those which you have sent to Mauritania Cæsariensis arrived whilst I was at Cæsarea, whither an ecclesiastical necessity, imposed upon me by the venerable Pope Zosimus, Bishop of the Apostolic See, had forced me.... Whereas the authors, or certainly the most violent and notorious abettors of that heresy, were Pelagius and Cœlestius; they, by the vigilance of Councils of Bishops, in the help of the Saviour who protects His own Church, as also by two venerable prelates of the Apostolic See, Pope Innocent and Pope Zosimus, were,—unless

(n. 3), and also where he says, (n. 15), “For if they shall know that this same Book (of Pelagius) which they either think or know to be his, has been anathematized and condemned by himself, and by the authority of the Catholic Bishops, and especially by the authority of your Holiness, which we do not in the least doubt is of greater weight with him (Pelagius), we think that they will not any longer dare, by speaking against the grace of God, which was revealed by the Passion and Resurrection of Christ, to disturb hearts that are faithful and simply Christian.”

“We also,” he says, “wrote to Pope Innocent of blessed memory, friendly letters, in addition to the reports of the Councils. He wrote back to us on all these matters in a manner that was right and becoming in the Prelate of the Apostolic See.”—*Ep.* 186, *Paulino. n. 2, p. 997.* In his profession of faith to Pope Zosimus, Pelagius says: “This is the faith, most blessed Pope, which we have learnt in the Catholic Church, and which we have always held, and still hold. If anything be set down therein, whether wanting in knowledge, or caution, we desire to be corrected by you, who hold both Peter’s faith and See. But if this our profession be approved by the judgment of your Apostolate, whosoever shall wish to cast a stain upon me, will prove himself to be ignorant, or malicious, or even not a Catholic, and not that I am a heretic.”—*T. x. Appendix, Pars 2, p. 2346, inter opp. S. Augustin.* See also *Ib.* a somewhat similar declaration on the part of Cœlestius.

being amended, they also did penance,—condemned by the whole Christian world.”—*Ep.* 190, *Optato*, *n.* 1, 22, *p.* 1050, 1060.

“Some of these men (the Pelagians), before this pestilence was condemned also by the most manifest judgment of the Apostolic See, might have been known to you, but whom you may now see of a sudden silent.”—*Ep.* 191, *Sixto. n.* 2, *p.* 1064, *cf. Ep. ad Classic. p.* 1334.

“For already on this cause (Pelagianism), the decisions of two Councils have been sent to the Apostolic See; thence also answers (rescripta) have come. The cause is ended; would that at length the error may end.”—*Serm.* 131, *De Verb. Evang. Joan. vi. n.* 10, *p.* 930. *See in Part I. p.* 131, *Serm.* 296.

“When therefore we see so great help of God, so great progress and fruit, shall we doubt to hide ourselves in the bosom of that Church, which, even to the confession of the human race, from the Apostolic See, through successions of Bishops,—heretics in vain barking around her and condemned,—partly by the judgment of the very people, partly by the weight of Councils, partly also by the majesty of miracles,—has held the summit of authority? To be unwilling to give to her the first place (primas), is either surely the highest impiety, or headlong arrogance.”—*De Util. Cred. n.* 35, *T.* 8, *p.* 129.

“In the Catholic Church, not to mention that most pure wisdom which few spiritual men attain to in this life, so as to know it even in its smallest measure,—as men indeed, yet without any doubt, (for not quickness of understanding, but simplicity in believing, makes the rest of the masses most safe), not to speak of this wisdom which you (Manicheans) do not believe to be in the Catholic Church, there are many other things which most justly hold me in her bosom. I am held by the

consent of peoples and nations ; by that authority which began in miracles, was nourished in hope, was increased by charity, and made steadfast by age ; by that succession of priests from the chair itself of the apostle Peter, to whom the Lord after His Resurrection commended His sheep to be fed, even to the present Episcopate ; finally the name itself of Catholic holds me, which, not without cause, amid so many heresies, this Church alone has obtained in such sort, that, whereas all heretics wish themselves to be called Catholics, nevertheless, to any stranger who asked, 'Where is the meeting of the Catholic Church held,' no heretic would dare to point out his own Basilica or house."—*C. Epist. Fundam. Manich. n. 5, p. 268-9, T. viii. See also the extract from T. ix. Ps. in part. Donat., given in Part I. p. 132.*

"Petilianus (the Donatist) said, 'If you miserable men claim for yourselves a chair, you assuredly have that which the prophet David, the writer of the Psalms, proclaimed to be a *chair of pestilence* ; for with you it is justly left, seeing that holy men cannot occupy it.' Augustin replied : 'And you see not that these are not proofs of any kind, but idle revilings....Nay, if all throughout the whole world were such as you most idly calumniate them, what has the chair of the Roman Church in which Peter sat, and in which Anastasius now sits, done to you ; or (the chair) of the Church of Jerusalem, in which James sat, and in which John now sits ; by which we are knit together in Catholic unity, and from which with guilty frenzy you have separated ? Why call you an apostolic chair, a *chair of pestilence* ? If, on account of men who, you think, speak the law and do it not ; did our Lord Jesus Christ, on account of the Pharisees, of whom He said, 'For they say and do not,' utter any injurious words against the chair in which they sat ? Did

He not commend that chair of Moses, and saving the honour of the chair reprove them? For He says, 'They sit in the chair of Moses: whatever they say, do, but what they do, do ye not; for they say and do not.' If you had thought of these things, you would not, on account of the men whom you defame, blaspheme against an apostolic chair with which you communicate not."—*C. Litter. Petili. l. 2, n. 118, p. 410-11, T. ix. cf. de Bapt. C. Donatist. L. vii. n. 97, p. 326; and ib. C. Litt. Petil. L. ii. p. 470; and T. x. C. Duas Epist. Pelag. n. 5, p. 829, and ib. c. Julian. Pelag. n. 13, p. 726.*

ST. INNOCENT, POPE, 410.—"As those who have gone before me, so many and so great men, the bishops, my predecessors, Damasus, to wit, of holy memory, Siricius, and the one aforementioned, (Anastasius), delegated to your Holiness to take cognizance of whatever is done in your parts, it is right for you to know that my lowliness holds to the same judgment, and has the same wish."—*Ep. 1. ad Anys. Thessal. Episc. Galland. viii. p. 545.*

"Though, very dear brother, agreeably to the merit and honour of the priesthood in which you are eminently distinguished, you are acquainted with all the maxims of life and doctrine contained in the ecclesiastical law... Yet, as you have earnestly asked for the pattern and authority of the Roman Church, I have, from my great respect for your wish, sent in this letter digested regulations of life and approved of customs, by which the people who compose the Churches of your country, may perceive by what things and rules the life of Christians ought to be restrained; and also what discipline is observed in the Churches of the city of Rome. It will be for your Charity diligently to make known, throughout the neighbouring peoples, and to communicate to our fellow priests who preside over their respective

Churches in those countries, this book of rules, as an instructor and a monitor, that they may both be acquainted with our customs, and, by sedulous teaching, form unto the faith the manners of those who flock unto them....Let us, therefore, begin, with the help of the holy apostle Peter, through whom both the apostolate and the episcopate took its beginning in Christ....To whom much is intrusted, from him more is required—an accumulation of penalties. Therefore, as we are compelled to render an account not for ourselves only, but for the people of Christ, it is our duty to teach the people a godly discipline....These, then, are the things which it behoves every Catholic Bishop, in view of the judgment of God, henceforward to observe....If any causes, or contentions, have arisen amongst clerics, whether of the higher, or even of an inferior, order, let the dispute be settled agreeably to the synod of Nicæa, by an assembly of the bishops of that same province; and that it be not lawful for any one, (without prejudice, however, to the Roman Church, to which in all causes reverence ought to be preserved), to leave those priests who, by the will of God, govern the Church of God, and to have recourse to other provinces. If any greater causes shall have arisen, let them, after the episcopal judgment, be referred to the Apostolic See, as the synod ordained, and a blessed custom demands.”—*Ep. 2, Victoricio Rhotomagens. Episc. n. 1, 2, 5, 6, p. 546-7, Galland. viii.*

“An exceeding solicitude has often kept me in anxiety about the dissensions and schism of the Church in Spain, which report loudly declares are daily spreading and advancing with more rapid strides. The needful time has now come when it is not possible any longer to defer the much-required correction, and a suitable remedy must be provided. For our brethren, Hilary our fellow-bishop, and the presbyter Elpidius, partly moved by the love of

unity, partly influenced, as they ought to be, by the ruinous evils under which your province labours, have journeyed to the Apostolic See, and, in the very bosom of faith, have, with sorrow and lamentation, described how peace has been violated in your province.”—*Ep. 3, Univers. Episcop. in Tolotana Synodo. n. 1, p. 551, ib.*

“Your Charity, following the institutes of the prudent, has preferred to refer to the Apostolic See as to what ought to be observed in doubtful matters, rather than, by an assumed usurpation, to settle as regards each subject what might seem good to yourself. I will, therefore, set forth each question, and subjoin a reply.”—*Ep. 6, ad Exuper. Episc. Tolos. n. 1, p. 561-2, ib.*

On the death of Anysius, of Thessalonica, the customary legatine powers are communicated to his successor, Rufus; a list of the countries over which his jurisdiction extended is given (*N. 3*); and the following additional remarks are made: “Take, therefore, superintendence, as our vicegerent throughout the above-named provinces, saving the primacy over them; and being the first amongst the primates themselves, whatsoever it may be needful for them to send unto us, let them not, without your concurrence, ask it. For thus, whatsoever the matter may be, it will be either settled by your experience, or we enjoin that, with your advice, it be brought to us. Know that it is allowed and granted to you, by the favour of the Apostolic See, when any ecclesiastical cause, whether in your own, or in any of the above-named provinces, has to be discussed and taken cognizance of, to take unto you such bishops as you may choose from any of the Churches, by whose faithfulness and moderation, you, the chief and principal judge, as being chosen by us, will direct, and, as umpire, define, whatsoever

the necessity, or the case in hand may demand."—*Ep. 13, Rufo Thessal. Episc. n. 3. p. 572.*

"After having had your letter several times read to me, I noticed that a kind of injury was done to the Apostolic See, unto which, as unto the head of the Churches, the reference was made—the sentence of that see being still treated as doubtful. The renewed questioning contained in your report compels me, therefore, to repeat in plainer terms, the subjects concerning which I remember having written to you...I will now come to what is, as it were, the most important subject, that of Photinus: and it is to me an anxious question, and one of very great difficulty, as I have to reopen a sentence of my predecessors. Something, indeed, of great gravity, as you also have noticed, was ordained in his regard. But as this, as you assert, was subdolosely obtained, by a false report, from this see, and elicited by surprise, as things have returned to a healthy condition, and we, at your earnest wishes, in so far after his condemnation by the apostolic mouth, substitute even this pardon, thinking it of all painful things the most painful, not to yield assent to your so emphatic assertion, you who are so good and so dear to me. In accordance, therefore, my dear brethren, with your approval, opinion, and petition, hold it to be lawful for you to constitute Photinus, bishop."—*Ep. 17, ad Rufum et socios (Macedoniæ Episc.) n. 1, 14, p. 575, 579, ib. See also the extract from Ep. 24, Alexand. Episc. Antioch, in Part i. p. 134-5.*

"If the priests of the Lord but desired to guard entire the ecclesiastical institutions as transmitted by the blessed apostles, there would be no diversity, no variety in ordinations and consecrations. But while each one is of opinion that, not what has been transmitted, but what seems good to himself, is to be held, therefore in different places, or Churches,

there are seen different customs held or observed; and thus scandal is given to the people, who, being ignorant that the ancient traditions have been corrupted by human presumption, either think that the Churches do not agree together, or that the contrariety was introduced by the apostles, or by apostolic men. For who knows not, or notices not, that what was delivered to the Roman Church by Peter, the prince of the apostles, and is even now preserved, ought to be observed by all; nor anything be superinduced, or introduced, which has not (that) authority, or which may seem to derive its precedent (or, pattern) elsewhere; especially as it is manifest, that no one has instituted Churches throughout the whole of Italy, the Gauls, Spain, Africa, and Sicily, and the interjacent islands, except those whom the venerable apostle, or his successors, constituted priests. Let them read whether any other apostle is found, or is recorded, to have taught in these provinces. But if they read of no other, for they never can find any other, they ought to follow what is observed by the Roman Church, from which there is no doubt that they received their beginning, lest, whilst eagerly following foreign statements, they may be seen to set aside the fountain-head of their institutions. There is no doubt that your friendliness has often been at the city (Rome), and been with us in church, and are cognizant of what custom it holds both in consecrating the mysteries and in performing the other secret offices (*arcanis*). We should have assuredly thought this sufficient for the information or reformation of your Church, if it be that your predecessors have in any respect held less than, or differently from, us, had you not thought that we were to be consulted on certain matters. On these we send you replies, not as thinking you in any respect ignorant, but that you may train your people with greater authority; or,

should any one have gone aside from the institutions of the Roman Church, that you may either yourself admonish them, or not delay to point them out to us, that we may know who they are who either introduce novelties, or who think that the custom of any other Church, but that of Rome, is to be followed."—*Ep. 25, Decentio. n. 1-3, p. 586, ib.*

"Keeping to the precedents of ancient tradition, and mindful of ecclesiastical discipline, in your examination of the things of God—which it is fitting should be treated of with all care by priests, but especially by a true, and just, and Catholic council—you have confirmed in a true manner the vigour of your* religion, no less now in consulting, than before when pronouncing (your sentence)—you who have approved that reference be made to our judgment; knowing what is due to the Apostolic See, seeing that all set in this place desire to follow the apostle from whom the episcopate itself, and the whole authority of this name has sprung. Following whom, we both know to condemn what is evil, and to approve what is commendable. Yea, even this, that you guard by your priestly office the institutes of the fathers—which you think are not to be trampled on—who, by a judgment not human, but divine, decreed that whatsoever matter should be engaged upon, though in remote and distant provinces, they accounted ought not to be finished until it had come to the knowledge of this see; that so, the entire sentence, if justly pronounced, might be confirmed by the authority of this (see), and the other Churches thence derive (that they may proceed like as all waters from their own parent spring, and the pure streams of an uncorrupted fountain-

* The Bened. Ed. of St. Augustin has *nostræ, of our.*

head may flow throughout the divers regions of the whole world) what to order (or, teach), whom to cleanse, and whom the water, which befits the clean, was not to touch, as defiled with filthiness incapable of being cleansed away.”—*Ep.* 29, *Episc. Carthag. Concil. n. 1*, p. 599, *ib.*

“ Amongst the other cares of the Roman Church, and the occupations of the Apostolic See—by which we are busied in a faithful and medicinal handling of the consultations by diverse parties—our brother, and fellow bishop, Julius, has unexpectedly pressed on my notice the letter which you have, with a more than ordinary solicitude for the faith, sent me from the council held at Milevis.... Diligently, therefore, and congruously do you consult the *Arcana* of the apostolic dignity—the dignity of him, I repeat, upon whom falls, besides those things that are without, the solicitude of all the Churches—as to what opinion is to be held in matters of such moment; following herein the form of the ancient rule, which, you know as well as I, has been preserved always by the whole world. But I pass these things by; for I believe this is not unknown to your wisdom. Why, indeed, have you confirmed this by your action, but that you know that, throughout all the provinces, answers to questions always flow from the apostolic spring. Especially as often as a principle of faith is ventilated, I am of opinion that all our brethren and fellow bishops ought not to refer save to Peter, that is, to the author of their name and honour, even as your affection has now referred, as to what may be of benefit throughout the whole world to all the Churches in common. For the authors of these evils must needs be more cautious, on seeing themselves, upon the report of two synods, separated from the communion of the Church by the decree of our sentence.... Wherefore we do, by the authority of the apostolic power, declare Cœles-

tius and Pelagius, the inventors, that is, of novel words—which, as the apostle says, are of no edification, but rather are wont to beget most foolish questions—deprived of the communion of the Church.”—*Ep. 30, ad Concil. Milev. n. 1, 2, 6, p. 602, 603, ib.*

“We cannot wonder that your affection follows the institutes of those who have gone before you, and refers unto us, as unto the head and summit of the episcopate, whatsoever can cause any doubt; that the Apostolic See being consulted may, even out of matters in themselves doubtful, pronounce something that is certain and to be done.”—*Ep. 37, Felici Episc. Nucerin. n. 1, p. 608, ib.*

ST. ZOSIMUS, POPE, 417.—“It has seemed good to the Apostolic See, that if any one intend to come to Rome, or purpose to go to any other country in the world, from any part of Gaul, of whatsoever ecclesiastical grade he may be, let him not set out unless he have received, from the metropolitan Bishop of Arles, letters of communion (*formatas*), by which he may clearly establish his priesthood, or the ecclesiastical position which he holds. This we ordain for this cause, that very many pretending to be bishops, priests, or ecclesiastics, deceitfully gain for themselves a title to veneration, and a reverence not due to them, because there is no document of letters of communion by which they may be refuted. Whosoever, therefore, very dear brethren, whether bishop, priest, deacon, or of inferior grade, shall henceforth come to us, omitting to bring a letter of communion from the above-named, let him know that he cannot in any way be received by us. It is manifest that we have sent this authority (authoritative letter) everywhere, that it may be known in all countries, that what we have ordained is to be uniformly observed. And if any one shall attempt

to violate this salutary ordinance, let him know that he has of his own will separated himself from our communion. And this privilege as regards letters of communion, we have granted specially to holy Patroclus, our brother and fellow bishop, in consideration of his merits. *N. 2.* We have ordered that the metropolitan bishop of the city of Arles shall retain, as he always has had, the chief authority in ordaining priests. Let him reclaim to his pontificate the province of Vienne, and the first and second provinces of Narbonne. And whosoever henceforth, contrary to the statutes of the Apostolic See, and the institutes of those who have gone before us, shall, the metropolitan bishop omitted, presume to ordain any one in the above-named provinces, as also he who has permitted himself to be illicitly ordained, let them both know that they are deprived of the priesthood. For can he obtain the authority of the Supreme Pontiff, who has contemptuously failed to observe what is the right of that Pontiff? *N. 3.* We also admonish all, that each be content with his own limits and territories, for it is a barbarous and impious confusion to assume what belongs to others. We warn that no complaint on this head be henceforth brought to us. For an example has been given by the Church of Arles, which justly desires that the parishes of Cethariste and Gargarie, which are situated in its territory, be incorporated with it. And henceforth let not any priest be guilty of an act of assumption to the injury of another. Still, however, the ancient privilege of the metropolitan city of Arles is not to be derogated from, to which city the supreme prelate Trophimus was sent from this see, from which fountain-head all the Gauls received the streams of faith; therefore let it possess, by an inviolable authority, whatsoever parishes, in whatsoever territories, even out of its own provinces, which it had

of old. We also resolve that if any matters arise there, they be referred to his knowledge, unless the greatness of the cause may also require our examination."—*Ep. 1, ad Episc. Galliæ. p. 3, 4, Galland.* ix. The same subject is treated of in his *Epp. v. vi. vii. ix. x.*; and the privileges conferred on the Metropolitan of Arles supported against all opponents.

"Although the tradition of the fathers has assigned so great authority to the Apostolic See, that no one should dare to dispute about its judgment, and that See by canons and regulations has kept to this; and the ecclesiastical discipline in the laws which it yet follows still pays to the name of Peter, from whom that see (or, discipline) descends, the reverence due—for canonical authority, by the sentence of all, willed that so great a power should belong to that apostle, a power also derived from the promise itself of Christ our God, that he should loose what is bound, and bind what is loosed; an equal condition of power being bestowed on those who, by His will, may be found worthy of the inheritance of his see; for he has both charge of all Churches, and especially of this wherein he sat; nor does he suffer anything of that privilege to totter, or any breath of that sentence to falter, to which he has given his name as a foundation, firm and not to be weakened by any storm whatever, and which no one may rashly attack but at his own peril—seeing, then, that Peter is a head of so great authority, and that he has confirmed the statutes of all who have gone before us; that, by all laws and regulations, both human and divine, the Roman Church is strengthened; and you are not ignorant, but know, and as priests you ought to know, that we rule over his place, and are in possession also of the authority of his name; nevertheless, though so great be our authority, that none may reopen

(retractare) our sentence, we have not done anything which we have not, of our own will referred by letter to your knowledge, conceding this to the brotherhood.”—*Ep. 14, Aurel. et Cæter. in Concil. Carthag. n. 1, p. 15, 16, ib. See Part I. p. 136, Ep. xi. ad Episc. Afr.*

PAULINUS THE DEACON, L. C. 418.—“ I appeal to the justice of your blessedness, my Lord Zosimus, venerable Pope. The true faith is never troubled, and especially in the apostolic Church, wherein the teachers of a corrupt faith are as easily detected as they are truly punished.....that they may have in them that true faith which the apostles taught, and the Roman Church, with all the teachers of the Catholic faith, holds.”—*Libell. adv. Cælest. Zosimo oblatus, n. 1, p. 32, Galland. ix.*

ST. BONIFACE, POPE, 419.—“ But whatsoever your Charity shall judge proper to decide in this matter,* when it shall have been reported to us, it is necessary that it be confirmed, as is befitting, by our authority.”—*Ep. 3, Patrocl. et Cæter. Episc. per Gallias et sept. Provinc. n. 2, p. 48, Galland ix. See the extract, from his Letter to Rufus, Bishop of Thessalonica, in Part i. p. 136-7.*

Writing again to Rufus, he says: “ The blessed Apostle Peter, as you have faithfully expressed yourself in your letter, looks on with his own eyes to see how you discharge the office of a supreme ruler. Nor can he fail to be near you, he who was appointed the perpetual shepherd of the Lord’s sheep, or he in whom we read that the foundation of the universal Church was laid, help caring for any Church wherever placed. On you, most dear brother, devolves

* That of Maximus, Bishop of Valence, accused of being a Manicheean.

the entire care of those Churches, which you will recognise as having been by us entrusted to you, as the vicegerent of the Apostolic See."—*Ep. 5, Rufo Epis. Thessal. n. 1, 2, p. 50, ib. cf. Ep. 12, Hilario Narbonens; and Ep. 13, Rufo Thessal.*

"The institution of the universal Church at its birth, took its beginning from the honour bestowed on blessed Peter, in whom its government and headship reside. For from him as its fountain-head did ecclesiastical discipline flow throughout all the Churches, when now the culture of religion had begun to make progress. The precepts of the synod of Nicæa bear no other testimony; insomuch that that synod did not attempt to make any regulations in his regard, as it saw that nothing could be conferred that was superior to his own dignity (merit); it knew, in fine, that everything had been bestowed on him by the word of the Lord. It is, therefore, certain, that this Church is to the Churches spread over the whole world, as the head is to its own members; from which Church whoso has cut himself off, becomes an alien from the Christian religion, whereas he has begun not to be in the same bonds of fellowship. 2. Now I hear that certain bishops are attempting a novelty, contrary to the special precepts of Christ, seeing that they are trying to separate themselves from the communion, and, to speak more correctly, from the power of the Apostolic See; seeking aid from men, to whom the sanction of the rules of the Church has never granted that they be of superior authority....3. Receive, therefore, from us an admonition and a rebuke, of which we offer one to the prelates (who side with us), the other to the separatists. For therefore does the apostle say, 'What will you? Shall I come to you with a rod, or in charity, and in the spirit of meekness?' (1 Cor. iv. 21.) For you know that both are in blessed Peter's power, to rebuke that is

in meekness, the meek, and the proud *with a rod*.

4. Wherefore preserve to the head the honour due ; for we would not have the members at variance with each other, as the strife between them reaches unto us, when our brother and fellow-bishop, Rufus, is accounted by you one to be contemned ; to whom our authority has granted nothing new, following the grace of our predecessors, by whom the care of the Churches seems to have been often consigned to him....It does not become the brethren to feel galled at another's dignity. Assuredly, as the Apostolic See holds the principality for this, that it may receive the lawful complaints of all, if in anything his correction seemed to be excessive, it became you, by sending an embassy, to appeal to us, upon whom you may see the charge of all things devolves. Let the novel presumption cease....Let whosoever accounts himself a bishop obey our ordinance. Let no one presume to ordain bishops throughout Illyricum, without our fellow-bishop being privy to it."—*Ep. 14, Rufo Episc. Thessal. p. 57, ib.*

"There remains on the Apostle Peter the solicitude of the universal Church, received by him by the Lord's sentence ; for he knows, the Gospel so testifying, that it is founded on himself ; nor can his honour ever be free from cares, since it is certain that the decision (summam) of things depends on his deliberation."—*Ep. 15, Rufo et Cæter. Episc. per Macedon. n. 1, p. 58, ib. See continuation in Part i. p. 137. See in Part I. p. 136-7, Ep. 4, Rufo.*

BACHIARIUS, L. C. 420.—"If for one man's fault the population of a whole province is to be anathematized, let also be condemned that most blessed disciple, that is, Rome, from which now not one, but two or three, or even more heresies have sprung ; and yet not one of them either could hold or move

the chair of Peter, that is, the See (or, seat) of faith."—*De Fide. n. 2, p. 183, Galland. ix.*

ST. CELESTINE, POPE, 423.—“ Amongst the other cares, and the diverse matters, which are ever coming to us from all the Churches, you may learn, both from the sanction of our decrees, and gather also from the nature of the causes themselves, that we bear a more intense solicitude in your regard. But now we are reminded of this by a case that has arisen in the Province of Duras, where our Brother and fellow-Bishop Felix would have been crushed by a faction of certain accusers, if our diligence had not interposed. Neither is this care of you new to the Apostolic See....And we in a special manner are constrained by care for all ; we on whom, in the holy Apostle Peter, Christ conferred the necessity of being concerned as regards all, when He gave him the keys of opening and shutting; and, amongst His own apostles, chose not one who might be inferior to another, but him especially who might be first....You know that Rufus has been commissioned to act in our stead, throughout your Province, so that, very dear brethren, whatsoever is done in any causes is to be referred to him. Without his counsel let no one be ordained ; let no one without his knowledge take possession of the Province committed to him ; let them not presume to assemble the Bishops but with his consent : through him also, if there be any occasion, let reference be made to us. And by this ordinance they will understand, that both he who shall think that he may oppose our authority, or resist his order, will be separated from the union of the brotherhood, seeing that he separates himself.”—*Ep. 3, Perigen. et Episc. per Illyric. p. 292, Galland. ix.*

“ We could wish so to rejoice over the administration of your churches as to congratulate you on

your progress, and not to grieve over something done contrary to ecclesiastical discipline. For both what is well done comes to us to our joy, and also what is ill done pierces us with the stings of sorrow. Neither can we be silent ; as by the instinct of our office we are impelled to recal any from what is unlawful ; placed as we are by God on a watch-tower, that, proving the carefulness of our vigilance, we may cut off what needs restraining, and sanction what ought to be observed. Our spiritual care fails not as regards places however distant, but extends through all places where the name of God is preached.”—*Ep. 4, Univers. Episc. per Viennens. et Narbonnens. Provinc. n. 1, p. 293. Ib.*

“Let those therefore remain in our communion whom this man (Nestorius) has excluded from communion for having opposed him ; and let him know that he will not himself be able to retain our communion, if, opposing the apostolic teaching, he continue in his path of error. Wherefore having added to you the authority of this our throne, and using with power the succession of this our place,* you will exact with rigorous firmness this definite sentence. That, either within ten days, counting from the day of this admonition, he shall anathematize, by a confession under his own hand, this wicked assertion of his, and shall give assurance that he will hold, concerning the generation of the Christ our God, the same faith as the Church of the Romans, and of your Holiness, and the religion of the world holds ; or, if he will not do this, your Holiness, having at once provided for that Church,

* The reading followed is that given in Aubert's Edition of St. Cyril of Alexandria, *Ep. 12, p. 92* ; that by Gallandius differs slightly, “ using our succession, that is, acting in our stead.”

let him know that he is in every way removed from our body.”—*Ep.* xi. n. 3, 4, p. 306. *Ib.** The same also occurs in Pope Celestine's letter to the Bishops in the East. *Ep.* 12, n. 4, p. 308; also in his letter to Nestorius, *Ep.* 13, n. xi. p. 315; and again in his letter to the clergy and people of Constantinople, *Ep.* 14, where in n. 1, p. 316, he speaks of “our members being torn in pieces.” See also in *Labbe* iii. 376, 377, a similar letter to John, Bishop of Antioch.

The instructions of the Pope to the Bishops and Priests (his Legates), when about to proceed to the

* The letter of St. Cyril of Alexandria which gave occasion to the above instructions, contains the following: “If it were in my power, without blame, and without seeming to evade a painful task, to remain silent, and not to make known by letter to your Religiousness all the movements here, and this especially in matters of such necessity, by which the orthodoxy of the faith is shaken by some, I should have said to myself, ‘Silence is excellent, and free from danger, and quietude better than action;’ but since God demands of us watchfulness in these matters, and long-established customs advise to communicate them to your Holiness, I write this of necessity....In the past indeed I have kept silent, and not written at all either to your Holiness concerning him (Nestorius), who is now at Constantinople, and governing the Church there, nor to other of my fellow-ministers, being persuaded that precipitancy in these things is not without blame. But as we have come to the height of the evil, I have decided that I must necessarily speak out, and tell all that has happened....We have not boldly cast ourselves out of communion with him, until we had made known these things to your Religiousness. Wherefore vouchsafe to declare your opinion, whether it is necessary for a time to hold communion with him, or with confidence proclaim that none may hold communion with one who holds and teaches such doctrines. It is needful also that your views thereon be by letter made clear, both to the religious and godly Bishops in Macedonia, and all those in the East.”—*Ep.* 8, *Cælestin.* n. 1, 7, p. 299, 301, 302. *Ib.*

Council of Ephesus, are: "When by the grace of God, as we believe and trust, you shall have arrived at the place appointed, turn all your attention to the counsel of our Brother and fellow-Bishop Cyril, and you will do whatever you shall see is his wish, and we enjoin that the authority of the Apostolic See be preserved. For the instructions which have been given you are to this purport, that you ought to be present in the assembly, but if there come to be any contention, you ought to judge of their opinions, not enter into dispute."—*Ep. 17, Episc. et Presb. Eunt. ad Orient. p. 324. Ib.*

In his letter to the Council, he says: "We have in our solicitude sent the holy brethren and fellow-ministers, who agree in sentiment with us, and are men most approved, the Bishops Arcadius and Projectus, and our Presbyter Philip, to be present at what is done, and to execute what has been previously ordained by us. To whom we do not doubt that assent will be given by your Holiness."—*Ep. 18, n. 5, ad Synod. Ephes. p. 327. Ib.*

"Whereas there are some who, whilst they do not hesitate to anathematize Pelagius and Cœlestius, speak against our teachers, as though they had exceeded the necessary moderation, and profess to follow, and approve only of, what the most sacred See of the Apostle Peter has sanctioned and taught, through the ministry of her own Prelates, it was necessary to inquire diligently what has been the judgment of the rulers of the Roman Church concerning the heresy which had sprung up in their times, and what they thought was to be held concerning the grace of God, in opposition to the most baneful defenders of free will."—*Ep. 21, ad Episc. Galliar. n. 4, p. 334.**

* He then quotes the decrees of St. Innocent, and of St.

"We are indeed placed at a distance, but by our solicitude we behold the whole close to us. The care of the blessed Apostle Peter has all men present."—*Ep.* 22, n. 6, *ad Synod. Ephes.* p. 338. *Ib.**

ST. MAXIMUS OF TURIN, L. C. 424.—"Finally, in what place did they (St. Peter and St. Paul) suffer martyrdom? In the city of Rome, which has the principality and headship of the nations, that is, that where was the head of superstition, there should rest the head of sanctity; and where the princes of the Gentiles lived, there the princes of the Church should die. But of what merit were the most blessed Apostles Peter and Paul, we may understand from this, that when the Lord, by His own Passion, had illustrated the region of the East, He vouchsafed to illuminate, in His own stead, that of the West, that it might have nothing less, by the blood of the Apostles."—*Hom.* 5, in *Natal. App.* T. vi. *Bibl. Max.* p. 36. See the context in *Part i.* p. 140-1. See also *ibid.* p. 142, the passage from Gallandius, from *Serm.* 72, *de Verb. Evang.*

ST. CYRIL OF ALEXANDRIA, G. C. 424.—See the extracts from his letter to Pope Celestine.—*Ep.* 8, *ad Cælestin.* n. 1, 7, in *Part ii.* p. 304.

"If thy piety (Nestorius) shall not do this, in accordance with the limited time fixed in the letters of our above-named most holy and most religious brother and fellow-minister, Celestine, the Bishop of

Zosimus, which he calls, "The inviolable decisions of the Apostolic See."—*Ib.* n. 12, p. 335.

* In his *Epist.* 25, n. 9, to the clergy and people of Constantinople, after the Council of Ephesus, he says: "Neither however did the blessed Apostle Peter desert those who were so grievously suffering."

the Church of the Romans, know thyself as having no part with us, nor place, nor account, amongst the priests and bishops of God. For it is not possible for us to neglect Churches thus troubled, peoples scandalized, the right faith disregarded, and the sheep so scattered by thee who oughtest to save them, if thou wert but with us a lover of the right faith, and a follower of the true religion of the holy fathers.”—*Ep. 17, Nestorio, p. 68, Ed. Aubert.* The same authority is also pleaded in his *Ep. 18, ad Cler. et pop. Constantinop. p. 78, ib.; so also Ep. 19, ad Monach. Constantinop. p. 80, 81; and cf. Ep. 35. Joann. Antioch. ad Xyst. et Cyril. et Maxim. Constantinop. pp. 99, 100.*

“And if some carry about a letter, as if written by Philip, that most religious priest of the Church of the Romans, to the purport that the most holy Bishop Xystus is grieved at the deposition of Nestorius, and aids him, let not your Holiness believe this.”—*Ep. 40, ad Acaci. Episc. Melitin. p. 120, ib.*

“Whereas the Paschal rule by these dissensions was in a state of confusion throughout the world, it was decreed by the consent of the holy men of the synod of the world that, as the Church of Alexandria was found to be illustrious for its perfection in this knowledge, it should intimate to the Roman Church, on what day of the Calends or Ides, and on what day of the moon, Easter ought to be observed, and thence, by apostolic authority, the universal Church throughout the world might learn the day fixed for Easter, without any dispute.”—*Ep. 87, p. 385, ib.*

“When you had fallen into the pit of blasphemy, we by letters stretched out our hand to you, and you refused to listen to our lowliness, and incurred the danger of contumacy. For that these things were so in truth; let us produce a witness worthy of credit, the most holy Celestine, both Archbishop of

the whole universe, and father and also patriarch, him of the great city of Rome, who himself also exhorted you by letter, telling you to withdraw from that mad blasphemy of yours, and you would not obey him, but gloried in the folly of your madness."—*Hom. xi. Encom. in S. Mariam Deipar. p. 385, ib.*

THEODORET, G. C. 424.—“With these and similar arguments they assailed the weak-minded emperor, and persuaded him to expel Athanasius from the Church. But he, having obtained timely information of this plot, withdrew and departed towards the West. For the Eusebians had sent to the Bishop of Rome, Julius, who at that time ruled that Church, the calumnies which they had concocted against Athanasius. But Julius, adhering to the law of the Church, both commanded them to repair to Rome, and summoned the divine Athanasius to trial.”—*Hist. Eccl. ii. 4, p. 71, Vales.*

“Gratian enacted a law, by which he commanded that the pastors who had been banished should return, and be restored to their own flocks, and that the sacred buildings should be given up to those who should adopt in preference the communion of Damasus.”—*H. E. v. 2.*

“But the most praiseworthy Damasus, upon learning that this heresy had sprung up, deposed and denounced not only Apollinaris, but also his disciple Timotheus, and made this known by letter to the Eastern bishops.”—*H. E. v. 9.*

“If Paul, the herald of the truth, the trumpet of the Holy Ghost, hastened to the great Peter, to convey from him the solution to those at Antioch, who were at issue about living under the law, how much more do we, poor and humble, run to the Apostolic throne to receive from you (Leo) healing for the wounds of the Churches. For it pertains to you to have the primacy in all things. For your

throne is adorned with many prerogatives. For other cities indeed their vastness, their beauty, the multitude of their inhabitants adorn, and some which have not these recommendations, certain spiritual gifts illustrate, but on your city the giver of good things has bestowed a treasury (load) of good things. For she is the greatest and most illustrious of all cities, and presides over the world, and overflows with a crowd of citizens. And, in addition to these things, she enjoys a victorious pre-eminence, and has given her own name to subject peoples. But her faith especially adorns her; and the divine apostle, a witness worthy of faith, cries out that your *faith is spoken of in the whole world*. But if, immediately after receiving the seeds of the saving preaching, it so abundantly produced fruits so admirable, what language shall suffice to celebrate the true faith which now prevails within it? It contains also within it the tombs of our common fathers and teachers of the truth, Peter and Paul—tombs which enlighten the souls of the faithful. Their thrice-blessed and divine twin-star rose indeed in the East, and diffused its rays on all sides, but had its setting, by choice, in the West, and thence even now illumines the world. These have made your throne most illustrious; this is the culminating point of your blessings. And their God has even now made illustrious their throne, having established therein your Holiness, emitting the rays of orthodoxy. (After referring to one of St. Leo's letters, he continues): But we, after having admired your spiritual wisdom, gave praise to the grace of the Holy Spirit which spoke through you, and we pray and beseech, and beg, and supplicate your Holiness, guard from injury the storm-tossed Churches of God. (He then mentions the deposition of Flavian of Constantinople, at the Council of Ephesus, his causes of complaint, as he thought them, against

St. Cyril of Alexandria, his own deposition by that Prelate, and adds), But I await the sentence of your apostolic throne, and I pray and beseech your Holiness to aid me (or, guard me from injury), who appeal to your upright and just judgment; and to order me to hasten to you, and to shew forth my teaching which follows in the footsteps of the apostles....But do not, I pray you, reject my supplication, nor despise my miserable grey hairs so insulted after so many labours. But, above all things, I beg to learn from you whether I must needs acquiesce in this unjust deposition, or not; for I await your sentence. And should you command me to abide by what has been adjudged, I will so abide; and to no one will I give further trouble, but will await the just judgment of our God and Saviour."—*T. iv. Ep. 113, Leoni, p. 1187-92 Schulze.*

The following is from a letter to *Renatus*, one of the three Papal Legates at Ephesus, where Flavian and Theodoret were deposed, after the Legate had fled: "I, therefore, beseech your Holiness (*Renatus*) to persuade the most holy and most blessed Archbishop (*Leo*), to use the apostolic power, and to order me to hasten to your Council. For that all-holy throne has the office of heading* the Churches of the whole world, for many reasons; and above all others, because it has remained free of the communion of heretical taint, and no one holding heterodox sentiments has ever sat in it, but it has preserved the apostolic grace unsullied."—*Ep. 116, Renato, p. 1197, ib.*

SOCRATES, G. C. 429.—"Neither was Julius, the

* In the preceding letter the same phrase ἡγεμονίαν, is used for the temporal sovereignty of Rome.

Bishop of Greater Rome, present then (at the Synod of Antioch), nor did he send any thither in his place, although an ecclesiastical Canon commands, that the Churches ought not to make Canons, beside (*παρὰ*) the sentiment of the Bishop of Rome.”—*Hist. Eccles.* ii. 8, p. 70, *Vales.*

“Eusebius having effected all that he wished, sent a deputation to Julius, Bishop of Rome, begging of him to be the judge of the matters regarding Athanasius, and to call the trial to himself.”—*H. E.* ii. 11, p. 74, *Ib.* See also *H. E.* ii. 15, given under *Julius* in this Part, p. 237; and also *H. E.* iii. 10, in the same place, p. 235.

ST. PROSPER OF AQUITAINE, L. C. 429.—“These whiles, by which the children of darkness wished to transfigure themselves into children of light, when both the judgments of the Eastern Bishops, and the authority of the Apostolic See, as well as the vigilance of African Councils had detected them; the most blessed Augustin also, who at this time was indeed a principal portion of the Lord’s priests, copiously and beautifully destroyed, in many volumes of controversy.”—*De lib. arbitr.* p. 83, *Bib. Max.* viii.

“Rome, the seat of Peter, which, being made to the world the head of pastoral honour, possesses by religion what it does not possess by arms.”—*De Ingrat.* p. 106, *ib.*

COUNCIL OF EPHESUS, 431.—I. *Sentence of deposition passed on Nestorius.*—“Being necessarily constrained both by the Canons, and by the Letter of our most holy Father and fellow-minister, Celestine, the Bishop of the Church of the Romans, we have, with many tears, come to the mournful sentence against him (Nestorius). Wherefore, our Lord Jesus Christ, Who has been blasphemed by

him, has decreed through the present most holy Synod, the same Nestorius to be deprived of the Episcopal dignity, and alien from all priestly fellowship."—*Concil. Ephes. Actio 1, Labbe iii. p. 534.*

II. *The Papal Legates*.—"Arcadius, Bishop and Legate of the Church of the Romans, said: 'Let your Blessedness order the Letter, brought to you, of the holy, and to be named with all veneration, Pope Celestine, Bishop of the Apostolic Chair, to be read; from which you will be able to know what care he has of all the Churches.'"—*Ib. Actio 2, p. 611, ib.*

"Philip, priest and Legate of the Apostolic Chair, said: 'We profess thanks to the holy and venerable Synod, that, the letter of our holy and blessed Pope having been read to you, you have united your holy members by your holy voices, and also by your holy acclamations, to that holy head. For your Blessedness is not ignorant that the blessed Peter the Apostle is the head of all the faith, yea, and of the apostles.'"—*Ib. p. 619.*

The deposition of Nestorius having been read again, Philip, priest and legate of the Apostolic Chair, said: "It is doubtful to none, yea, rather, it has been known to all ages, that the holy and most blessed Peter, the prince (Exarch) and head of the apostles, the pillar of the faith, the foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the Saviour and Redeemer of the human race; and to him was given power to bind and to loose; who, even until now and always, both lives and judges in his successors. Wherefore, our holy and most blessed Pope, Celestine the Bishop, his successor in order, and holder of his place, has sent us to the holy Synod as representatives of his presence."—*Ib. Actio iii. p. 625.*

The Legates signed the deposition of Nestorius

first ; in this order, Philip the Presbyter, Arcadius, Projectus, Bishops.

III. *Synodical Letter to Pope Celestine*.—"The zeal of your Holiness for true piety, and your care for the right faith, grateful and pleasing to God the Saviour of us all, have been worthy of all admiration. For it has been the custom for you so great to be well spoken of in all things, and for your earnest endeavours to be made a bulwark of the Church. But as it was needful for all that has been transacted to be conveyed to the knowledge of your Holiness, we write from necessity."—*Ib. Actio 5, p. 660.*

ST. XYSTUS III. POPE, 434.—"Confessing our thankfulness to the goodness of our God in our regard, that, at the time that He vouchsafed to call us to the surpassing summit of the priesthood, He has granted to us, in accordance with His own mercy, the presence of our holy brethren and fellow-bishops Hermogenes and Lampetius, by whom we have necessarily sent this letter witnessing to our consecration. (Having given directions as to the followers of Nestorius, and also as to John of Antioch, he adds), I wish this to be conveyed by your piety to the knowledge of the neighbouring brethren, that they may learn in a matter of this importance, that, though all things have been already most fully determined, the apostolic throne nevertheless is not idle ; for the solicitude for all the Churches does not permit us to be free from cares of this kind."—*Ep. 1, ad Cyril. n. 1, 6, p. 518, 520, Galland. ix.*

"As regards him (John) of Antioch, and the others who have chosen to become followers of Nestorius, and all those who administer the Churches contrary to the ecclesiastical discipline, we have already decreed that this is to be observed ; that

if they repent, and with their own leader condemn all that the Holy Synod, we confirming it, have condemned, let them return into the assembly of the priests."—*Ep. 2, ad Cyril. n. 3, p. 521, ib.* See the Letter (*Ep. 4, inter. Epist. Xysti*) from *Euthérius and Helladius to Xystus, especially n. 1, 2, p. 523, ib.* See also the extract given in *Part I. p. 157, from this Pope's letter to St. Cyril.*

"You have experienced by the result of this affair, what it is to think with us. The blessed Peter, in his successors, has delivered that which he received. Who would be willing to separate himself from his doctrine, whom the Master Himself declared the first amongst the apostles?"—*Ep. 6, ad Joann. Antioch. n. 5, p. 529.*

"We ought to be able to congratulate ourselves, rather than have to complain of the acts of your Fraternity, as, at the very beginning of your ordination, the authority of the Apostolic See was with you,—a fact which you ought always to bear in mind....Now, therefore, my very dear brother, admonished by our Letter conveyed to you by our Brother and fellow-Bishop Lucas, who has come to you by an impulse of the grace of charity only, observe towards our holy Brother and fellow-Bishop Anastasius, the prelate of the city of Thessalonica, that reverence, which the other Pontiffs also who are constituted throughout Illyricum, refuse not to pay to the dignity of the aforesaid, seeing that we know that nothing has been granted to him, but only what our predecessors have delegated to his, as ordained with a view to ecclesiastical discipline. For it is more to your interest to defer most to this Church, which conferred on you so much honour, as to oppose in your favour those who were at that time your rivals."—*Ep. 7, ad Perigen. Episc. Corinth. n. 1, 2, p. 529, 530. The Epp. 8 and 9*

ad Synod. Thessal. p. 530, 531, are on the same subject.

“As we have received from our predecessors, and we also have settled, all the Churches of Illyricum now belong to the care of the Bishop of Thessalonica; so that if any causes arise between the brethren, as will happen, he may, by his solicitude, examine and judge them; and to him let whatever is done by each one of the priests be referred. As often as causes arise, let there be a Council, whenever he shall so decide in consideration of the necessities arising; that the Apostolic See, informed by his report, may, as is right, confirm what has been done. Let none of you when summoned, refuse.... Do not believe, very dear brethren, that you are bound by the ordinances which an Eastern Synod has chosen to make contrary to our precepts, except indeed as regards the judgment which it has passed on faith with our consent. Let none of you depart from the precepts of the Canons, nor deviate from those things which, in accordance with the order of (our) regulations, the frequent authority of the Apostolic See, addressed to you, has decreed. If haply anything may arise, either between the Brethren, or any process be brought against a Brother by which he may be assailed, let the matter as it arises either be terminated there by our Brother and fellow-Bishop Anastasius as judge, since he is known, by our will, to act as vicegerent of the Apostolic See, as also did his predecessor Rufus of blessed memory; or if it cannot be ended there, let the examination of the case come to us,—the same Anastasius stating to us by letter the whole matter that is being prosecuted.”—*Ep. 10, ad Episc. Illyric. n. 2, 3, p. 532, ib.*

ST. LEO, POPE, 440.—“Neither is there absent, as I trust, from this assembly, the pious authority also

and faithful love of the most blessed Apostle Peter ; neither has he, reverence for him having gathered you together, deserted your devotedness. He therefore himself both rejoices over your affection, and embraces in the partners of his own honour, an observance of the Lord's institution, approving of that well-ordered charity of the whole Church, which, in the See of Peter, acknowledges (receives) Peter."—*Serm. 2, de Natal. Ordin. suæ.*

"The disposition of truth remains, and blessed Peter, persevering in the received firmness of the rock, has not deserted the helm of the Church which he had assumed....Who now performs more fully and more powerfully what things have been committed to him ; and in Him, and with Him, by Whom he was glorified, executes all the parts of his offices and cares. Wherefore, if anything is rightly done, and rightly ordained, if anything is by our daily prayers obtained from the mercy of God, it is of his work and merit, in whose See his own power lives and authority is preeminent....In these ways, therefore, most beloved, is this day's festival celebrated with *a reasonable service* ; that, in the person of my lowliness, he be acknowledged, he honoured, in whom both the solicitude of all shepherds, with the guardianship of the sheep commended to them still continues, and whose dignity also is not wanting even in his unworthy heir. Wherefore, the presence so desired by me, and so honourable, of my venerable Brethren, and fellow-priests, is the more devout and religious, if so be that they refer the affection with which they have vouchsafed to be present at this solemnity, principally to Peter, whom they know not only to be the prelate of this chair, but the primate also of all Bishops. When, therefore, we address our exhortations to the ears of your Holiness, believe that he, in whose stead we act, is speaking."—*Serm. 3, De*

Natal. Ord. See the context in *Part I.* p. 157-9.

“Wherefore, most beloved, since we see that so great a safeguard has been divinely instituted for us, reasonably and justly do we rejoice in the merits and dignity of our leader, giving thanks to our everlasting King and Redeemer, the Lord Jesus Christ, who gave so great power to him (Peter), whom He made the prince of the whole Church; that if anything be rightly done, and rightly ordered by us even in these our days, it is to be referred to his doing, unto his governing, to whom it was said, ‘And thou converted, confirm thy brethren.’ (Luke, xxii. 32).”—*Serm. 4, in Natal. Ordin.* For context see *Part i.* p. 159-62.

“For although all pastors soever preside with special solicitude over their own flocks, and know that they have to give an account of the flocks intrusted to them, yet is that care common to us with all; neither is there the administration of any one which is not a portion of our labour; so that while recourse is had from the whole world to the See of the blessed Apostle Peter, and that love of the universal Church which was enjoined on Peter by the Lord, is also required of our administration, we feel that so much the greater burthen weighs on us, as by how much we are indebted for more than all, (or, we owe a greater debt to all). Wherefore, in this cause for fear, what confidence could we have in the servitude that presses on us, were it not that ‘He who keeps Israel,’ sleeps not and slumbers not; who also says to His disciples, ‘Lo, I am with you all days, even to the consummation of the world,’ (Matt. xxviii. 20); were it not that He who vouchsafes to be not only the Keeper of the sheep, but also the Shepherd of the shepherds themselves, who is not indeed seen with the eyes of the body, but by the spiritual heart is felt; absent in the flesh wherein He might be visible, present in the divinity

wherein He is everywhere entire...The blessed Peter ceases not to preside over his own See, and he enjoys never-ceasing fellowship with the everlasting priest, Christ. For that solidity, which, from the rock Christ, he also, made a rock, received, has transfused itself likewise into his heirs; and wheresoever any firmness is exhibited, the constancy of that pastor is undeniably apparent. For if on account of the sufferings which they have borne, this has been almost everywhere granted to all martyrs, as a manifestation of their merits, that they should be able to aid those who are endangered, to remove diseases, to drive away unclean spirits, and to heal countless infirmities, who shall be so ignorant, or so jealous a judge of the glory of blessed Peter, as to believe that any part of the Church is not ruled by his solicitude, is not enlarged by his help. There is still, assuredly, vigorous and alive in the prince of the apostles, that love of God and man, which not the confinement of a prison, not chains, not popular violence, not the threats of kings could overcome." *Serm. 5, in Natal. Ordin. c. 2, 4.*

"The whole world shares in all holy solemnities, and the piety of one faith demands that whatsoever is commemorated as having been done for the salvation of all, be celebrated everywhere with a common joy. Yet is this day's festival (St. Peter and St. Paul), besides that reverence which it has deserved from the whole universe, to be venerated with special and peculiar exultation by this city, that where the departure (death) of the chief apostles was made glorious, there, on the day of their martyrdom, be pre-eminent joy. For these, O Rome, are the men through whom the Gospel of Christ shone upon thee, and thou that wast the teacher of error, hast become the disciple of truth... These are they who have advanced thee to this glory, to be a holy nation, a chosen people, a priestly and

royal city; that, by the sacred See of blessed Peter, made the head of the universe, thou mightest rule more widely by divine religion, than by earthly empire. For although enlarged by many victories thou hast extended thy right of empire by land and sea, yet what the toil of war has subdued to thee, is less than what Christian peace has subjected to thee. ...For when the twelve apostles, having received through the Holy Spirit the gift of speaking in all tongues, had, with the districts of the world distributed among them, undertaken to imbue the world with the Gospel, the most blessed Peter, the prince of the apostolic order, has assigned to him the capital of the Roman Empire, that the light of truth which was being manifested for the salvation of all nations, might more effectually diffuse itself from the head itself throughout the whole body of the world. For of what nations were there not individuals then present in this city? or, what nations were ever ignorant of what Rome had learnt?"—*Serm.* 82, c. 1-3, in *Natal. App. Petri et Paul.*

In the following letter addressed to the metropolitans throughout Illyricum, St. Leo confers the usual powers, to act in his stead, on the Bishop of Thessalonica: "And whereas our care is extended throughout all the Churches—this being required of us by our Lord, who committed the primacy of the apostolic dignity to the most blessed Apostle Peter, in reward of his faith, establishing the universal Church on the solidity of him the foundation—we associate in that necessary solicitude which we feel, those who are joined with us in the charity of (episcopal) fellowship. Wherefore, following the example of those whose memory is venerable unto us, we have committed to our brother and fellow-Bishop Anastasius, to act in our stead; and we have enjoined on him to be watchful that nothing unlaw-

ful be attempted by any one; to whom that your friendliness be, in things pertaining to ecclesiastical discipline, obedient, we admonish you. For obedience will not so much be rendered to him as to us, who are known, in our solicitude, to have given him this commission throughout those provinces... Whatsoever causes may arise, as will happen amongst fellow-priests, let them be reserved for his examination, unto whom we have given commission to act in our stead, that so every doubt may, under that prelate, in the fear of God be ended.... If anything shall have to be referred to us, let it by his statement be made known to us, for we will that you so pertain to him, as the priests of your province pertain to you. They, therefore, who desire to use their lawful rights, let them not by their contumacy try to lessen the authority which has been conceded by the Apostolic See."—*Ep. 5, ad Episc. Metropol. per Illyric. c. 2, 3.*

"As the most blessed Peter received the Apostolic primacy from the Lord, and the Roman Church remains in his institutions, it is criminal to believe that his holy disciple Mark, who was the first that governed the Church of Alexandria, formed decrees by other rules of his own traditions; since, without doubt, from the same source of grace, the spirit of the disciple and of his master was one; neither could the ordained deliver other than that which he received from him who ordained him. We, therefore, suffer not, that, whereas we acknowledge ourselves to be of one body and faith, we should differ in any particular, and that one should seem to be the institutes of the teacher, and another those of the disciple."—*Ep. 9, ad Dioscor. Episc. Alexand.*

The beginning of the following letter will be found in *Part i. p. 163.* The continuation is as follows: "But he, with surpassing impious presumption, wishes to violate this most sacred firm-

ness of the rock, a firmness fashioned, as we have said, God Himself being the builder, attempting to infringe on His power, by pandering to his own desires, and by not following what he has received from the ancients; when believing himself subject to no law, restrained by no rules of the Lord's institution, he departs, through the ambition of a novel usurpation, from our and your custom, by taking upon himself things unlawful, and by neglecting those things which he ought to observe. But retaining towards you that favour of our love, which the Apostolic See has, as you remember, ever shown to your Holiness, we are striving—God, as we believe, aiding us—to correct with maturer deliberation, these matters, and by a labour shared in with you, to settle the state of your Churches, not instituting what is new, but restoring what is old...Let, therefore, your fraternity recognize with us that the Apostolic See, for the reverence due to it, has by innumerable reports (or, references) been consulted by the priests of your province also, and that, as ancient custom required, (your) judgments have either been rescinded or confirmed, by means of appeals in divers causes. But Hilary, by new acts of presumption, about to disturb this line of conduct, which has ever been by our fathers both laudably held to and beneficially appointed, and about to trouble the state of the Churches and the concord of the priests, has departed (from Rome), desiring so to subject you to his own power, as not to suffer himself to be subject to the blessed Apostle Peter, claiming to himself the ordinations of all the Churches throughout the Gauls, and transferring to his own right the dignity due to the metropolitan priests; by lessening also with arrogant words, the reverence due to the most blessed Peter himself, to whom while the power of binding and loosing was given beyond the rest, yet was the care of feeding

the flocks more especially assigned. To whom whoso thinks that the primacy (principality) is to be denied, he can in no wise lessen the dignity of Peter, but, puffed up by the spirit of his own pride, he sinks himself down into hell."—*Ep. 10, ad Episcop. per Provinc. Viennens. in causa Hilarii. Arelat. Episc. c. 1, 2. See also the passage, given in Part i. p. 163-4, from his Ep. 15, ad Anastas. Episc. Thessal.; and cf. Ep. 83, ad Episc. Palestin. Bib. Max. vii. p. 1113; also ib. Ep. 85, ad Sept. Altin. Episc. p. 1118; Ep. 87, ad Episc. Afric. per. Mauriti. Cæsariens. p. 1117; also Labbe iii. Ep. ad Episc. Sicil. p. 1297. See also Ep. 119, ad Maxim. Antioch., given in Part i. p. 165.*

"We rejoice in the Lord...that what things He had first defined by our ministry, He has confirmed by the irrevocable assent of the whole brotherhood, that He might show that to have truly emanated from Himself, which, having been first established by the first of all the sees, has received the sanction (judgment) of the whole Christian world, that herein also the members may be in agreement with the head. And lest the assent of the other sees with that see, which the Lord appointed to preside over the rest, might seem to be flattery, or some other hostile suspicion might creep in, there were some at first found to doubt our judgment....Truth itself both shines more brightly and is more firmly retained, when the things which faith at first had taught, the same does examination subsequently confirm. Finally, the excellence of the sacerdotal office is much the more illustrious, when the authority of the chiefs is in such wise preserved, as that the liberty of the inferiors is accounted in no particular to be lessened."—*Ep. 120, ad Theodret. Episc. Cyr. It is also given inter Opp. Theodoret. T. iv. p. 1193, Schulze.**

* For various appeals to St. Leo, besides those noticed in

See also a passage from S. *Leo*, *ad Concil. Chalced.* given later in *Part ii.* p. 327.

ARNOBIUS JUNIOR, L. C. 440.—See the passages given in *Part i.* p. 165-7.

ST. PETER CHRYSOLOGUS, L. C. 440.—“We exhort you, honoured brother, (Eutyches), that in all things you obediently attend to those things which have been written by the blessed Pope of the city of Rome, because blessed Peter, who lives and presides in his own See, gives the true faith to those who seek it. For we in our solicitude for truth (al. peace) and faith, cannot, without the consent of

the text, see, from the African Church, that of *Lupicinus*, *Ep.* 12, c. 12, 13; that of the heresiarch *Eutyches*, *Inter. Epp. Leon. Ep.* 21; that of *Theodoret* has been given under his title, in *Part ii.* p. 308-10, and occurs in St. Leo's works, *Ep.* 52. See also the appeal of the bishops, *Metropol. Arelatens.*, for the restoration of what they deemed the rights of the Church of Arles, (*inter. Epp. Leon.* 65), with Leo's answer and decision (p. 998, *et seqq.*) The next letter in the collection, from three Gaulish Bishops, asserts (p. 1004), ‘*Merito illic principatum sedis apostolicæ constitutum, unde adhuc Apostolici Spiritus oracula reserentur,—rightly is the principality of the Apostolic See constituted there, whence the oracles of the apostolic spirit are still made known.*’ See also his exercise of authority over the *Patriarch of Constantinople*, *Ep.* 135; and again, in the affair of *Anatolius* and the *Synod of Constantinople*. See *Ep.* 105, *ad Pulcher. August.* p. 1157; also *Ep.* 106, *ad Anatol. Episc. CP.*, whom he threatened to excommunicate, though that prelate was supported by the Council of Constantinople; and *Anatolius's* letter, wherein he yields to Leo, saying, *ut illa vobis obediendo implerem*, &c. (*Ep.* 132, *Anatolii ad Leon.*), and adds that the point debated between them, namely, the making Constantinople the second See, had been reserved for Leo's decision, ‘*Cum et sic gestorum vis omnis et confirmatio vestræ beatitudini fuerit reservata.*’”—*Ibid.* n. 4, p. 1263.

the Roman Church, hear causes of faith."—*Ep. ad Eutyech. Proleg. Observ. Ed. Bacchin. Opp. S. Petri Chrysol. p. xvi. See also the Ed. of St. Leo, by the Fratr. Baller. T. i. p. 770, et seqq. See also Serm. 154, p. 217, given in Part i. p. 167.*

Having quoted Luke ii. 1-5, he thus applies it: "The Lord goes to obey the edict of Cæsar, though a Pagan, and even now some servant irreverently opposes a decree of blessed Peter, a decree of a Christian Prince."—*Serm. 175, de Marcell. Epis. p. 978, Bibl. Max. T. vii.**

BISHOPS OF SPAIN, L. C. 440.—The Bishops of the Province of Arragon wrote to Pope Hilary as follows: "Even though no necessity of ecclesiastical discipline had supervened, we might indeed have had recourse to the privilege of your See, whereby, the keys having been received after the Resurrection of the Saviour, the matchless preaching of the most blessed Peter, had for its object the enlightening of all men throughout the whole world; the principality of whose Vicar, as it is eminent, so is it to be feared and loved by all men. Accordingly we, thoroughly (penitus) adoring in you the God whom you serve blamelessly, have recourse to the faith praised by the mouth of the apostle, thence seeking for answers, whence nothing by error, nothing by presumption, but all with pontifical deliberation is prescribed. These things being so, there is, however, amongst us a false brother, whose presumption, as it can no longer be passed over in silence, so also does the necessity of a future judgment compel us to speak. (They then state their

* Marcellinus, Bishop of Vicenza, refused to obey the Bishop of Ravenna, which the Pope had made the metropolitan city.

grounds of complaint against Silvanus, the decision of the Apostolic 'See being the only remedy left them,' and add,) As therefore these acts of presumption which divide unity, which make a schism, ought to be speedily met, we ask of your See that we be instructed by your Apostolic directions, as to what you would have be observed in this matter.... It will assuredly be your triumph, if in the time of your Apostleship, the Catholic Church hears that the Chair of holy Peter prevails, if the fresh seeds of the tares be eradicated."—*Episc. Tarraconens. Hilario*, col. 1033, *Labbe* iv. cf. *Harduin* ii. 787.

ST. VINCENT OF LERINS, L. C. 445.—“But not to be prolix, we will select some one example, and this in preference from the Apostolic See, that all men may see more plainly than the sun's light, with what force, what zeal, what endeavour, the blessed succession of the blessed apostles ever defended the integrity of religion once received. In days past, therefore, Agrippinus of blessed memory, Bishop of Carthage, the first of all mortal men, who, against the divine Scripture (canon), against the rule of the universal Church, against the sense of all his fellow-priests, against the custom and institutes of our forefathers, held that baptism ought to be repeated....When, therefore, on every side men reclaimed against the novelty of the thing, and all the priests in every direction, each according to his zeal, did oppose; then Stephen of blessed memory, prelate of the Apostolic See, resisted, with the rest of his colleagues indeed, but still beyond the rest; thinking it, I suppose, becoming, that he should excel all the rest as much in devotion for the faith, as he surpassed them in authority of place.”—*Common. Adv. Hæres. n. 6, p. 105, Galland. x.*

“But that not Greece alone, or the East only, but that also the Western and Latin world might be proved

to have been always of that sentiment, some letters of Felix, martyr, and of St. Julius, Bishop of Rome, which they wrote to certain men, were also there read (at the Council of Ephesus). And that not only the head of the world, but also the other parts (the sides) might give testimony to that judgment, from the south they brought forward the most blessed Cyprian, Bishop of Carthage, and martyr; from the north, saint Ambrose, Bishop of Milan." *Ib. n. 30, p. 115, 116.*

"Lest aught should seem wanting to proofs so plentiful, we will add for a conclusion a two-fold authority of the Apostolic See, the one, that is, of holy Pope Sixtus, which venerable man now adorns the Roman Church, the other of his predecessor Cœlestinus, of blessed memory."—*Ib. n. 32, p. 116.*

SOZOMEN, G. C. 445.—See the passages quoted from his *H. E.* iii. 8; and *ib.* iii. 10, in *Part ii. p. 232-5*. Having named those who denied the divinity of the Holy Ghost, and also the Catholic Bishops, Athanasius, Basil, Gregory, who opposed that heresy, he adds: "This great question being agitated, and, as was to be expected, daily increasing in importance by the eagerness for disputation, when the Bishop of Rome learnt this, he, with the priests of the West, wrote to the Churches of the East, to confess a Trinity consubstantial and equal in glory. When this had been done, they were all silent, and this important question seemed settled, as having been once for all decided by the Church of the Romans."—*H. E.* vi. 22.*

COUNCIL OF CHALCEDON, 451.†—*Preliminaries.*—

* On this statement see *Tillemont ix. note 42, p. 662.*

† The number of bishops present was probably about 630.

St. Leo, in appointing his legates, writes as follows to the Council of Chalcedon: "That correction may be applied, the counsel full of religion of the most clement Emperor is to be embraced; according to which he has wished your holy fraternity to meet together to destroy the snares of the devil, and to restore ecclesiastical peace—saving the right and honour of the most blessed Apostle Peter—so that he has invited us also to lend our presence to the venerable synod; which however neither the necessities of the times, nor any custom could allow of. Moreover, in the brethren Paschasinus and Lucentius, bishops, and Boniface and Basilicus, priests, who have been sent by the Apostolic See, let your fraternity consider that we are present at the synod, and think not my presence separated from you, who now am with you in my vicars, and this long while have not been wanting in my preaching of the Catholic faith; so that you cannot be ignorant as to what from ancient tradition we believe, nor have a doubt as to what we desire."*—*Ep. Leon. ad Concil. Chalced. p. 71, Labbe. iv.*

Only four of these were from the Western Church, two Roman legates, and two Africans. The legates not only took precedence of all the bishops, (see *Labbe* iv. 79, 325, 372, and so elsewhere), but the words quoted were the first uttered in the council.

* See the letter of *St. Peter Crysologus to Eutyches*, Part ii. p. 323-4; and that of *Theodoret to Renatus*, *ib.* p. 310. The Emperor Valentinian writes thus to the Emperor Theodosius, on the projected Council: "That faith which has been transmitted by our predecessors, we ought with all becoming holiness to defend; and in our time also to preserve the dignity of particular reverence to the blessed Apostle Peter, that the most blessed Bishop of Rome, to whom antiquity assigned the priesthood over all, (*the Latin* has, assigned *the principality* of the priesthood over all), may

Session I. The affair of Dioscorus.—"The most reverend Bishop Paschasinus, the legate (guardian) of the apostolic throne, having, together with those who came with him, stood in the midst, said, 'We have the injunctions of the most blessed and Apostolic Bishop of the city of Rome, which is the head of all the Churches, in which (injunctions) he has vouchsafed to set forth that Dioscorus is not to sit in the Council. And if he shall attempt to do so, let him be cast forth. It is necessary for us to observe this; if, therefore, he present himself before your greatness, either let him go forth, or we depart.' The most reverend Bishop Lucentius, holding the place of the Apostolic See, said, 'Let him (Dioscorus) render an account of his own judgment; for he has seized a power of judging which he possessed not; and has presumed to hold a council without the authority of the apostolic throne, which has never been done, nor lawful to do.'"—*Ib. p. 94.*

The affair of Theodoret.—When Theodoret entered, he was met with cries from the Egyptian Bishops, and others of the party of Dioscorus, (*Labbe.*

have place and opportunity of judging both as regards the faith and the priests." *Labbe. iv. p. 51.* The Emperors Valentinian and Marcion also say: "We have thought it just first of all to address our letters to your Holiness, who hold the episcopate (or, supervision) and the rule of the divine faith, (the Latin has, 'who possess the principality, in the episcopate, of the divine faith'), inviting and begging your Holiness to pray to the eternal God for the stability and state of our empire, that we may have the purpose and desire that every impious error removed by the synod that is to be convoked, with your authority, the most perfect peace may prevail amongst all the bishops of the Catholic faith." *Ib. p. 62.* St. Leo, in his *Epist. ad Concil. Chalced.*, says that "it had been resolved to assemble a general council, both by the order of the Christian princes, and by the consent of the Apostolic See."

iv. p. 102); but the imperial officers secured his admission, on the ground that "the most reverend Bishop Theodoret, having received back his own place from the most holy Archbishop of great Rome, has now entered, taking the position of an accuser."
—*Ib.* p. 102.

Session II.—It was proposed early in the session to draw up a confession of faith, (*ib.* p. 337); and for this purpose a committee was proposed, to consist of one or more bishops chosen by the patriarchs of the various provinces. (*Ib.* p. 337-8.) Many, however, were opposed to any new profession being prepared, wishing to abide by the creeds of the previous general councils. Those of Nicæa and Constantinople were read; (*ib.* 340-1); two letters of St. Cyril of Alexandria, one, that is, which he had written to Nestorius, and the other to John of Antioch, (*ib.* 344); and lastly St. Leo's Tome,* which Dioscorus had suppressed, at the *Latrocinium* of Ephesus: "And after the reading of the afore-said letter, the most reverend bishops cried out, 'This is the faith of the fathers; this is the faith of the apostles; we all believe thus; the orthodox believe thus; anathema to him who does not believe thus; Peter has thus spoken through Leo.'"—*Ib.* p. 368.

Session III.—Dioscorus having been canonically summoned three times and not appearing, the legates, as representing Leo, were called upon to pronounce sentence upon him. (*Act.* 3, p. 424.) They accordingly proclaimed: "The most holy and most blessed Archbishop of the great and elder Rome, through us and the present most holy synod, together with the thrice blessed and most glorious Peter the Apostle, who is the rock and the founda-

* *Epist. Flaviano Episc. Constantinop.*

tion of the Catholic Church, and the foundation of the orthodox faith, has stripped him (Dioscorus) of the episcopal rank, and deprived him of all priestly dignity."—*Ib.* p. 425.*

This sentence was communicated by the synod to Dioscorus, (*p.* 459); to the clergy of Alexandria, (*p.* 462); to the people of Constantinople and Chalcedon, (*p.* 462); to the Emperors Valentinian and Marcion, (*p.* 463); and to the Empress Pulcheria, (*p.* 464).

In the *fourth session* but little progress was made except that one hundred and sixty bishops subscribed the Tome of St. Leo. In the *fifth session*, a profession of faith was presented, and accepted by all the bishops, "except by the Roman and a few orientals." (*p.* 556.) And when the bishops pressed for the passing of that profession by the council, the Papal legates said, "If they do not agree to the Letter of the apostolic and most blessed Bishop Leo, order our rescripts to be given to us, that we may return, and a synod be celebrated there." (*p.* 556.) It was then asked by the imperial officers, whether the bishops received the Letter of Leo? "The most reverend bishops cried out, 'Yea, we have

* This sentence was approved of by all the bishops. The form under which the legate Paschasinus signified his approval was this: "I, Paschasinus, Bishop of the Church of Lilybæta, of the province of Sicily, presiding over the holy synod, in the stead of the most blessed and apostolic Leo, of the city of Rome, Pope of the universal Church, in the condemnation of Dioscorus, with the consent of the universal Council, have subscribed." *Ib.* p. 448. So, earlier, in the Libellus presented by Ischyron, "To Leo, the œcumenical Archbishop and Patriarch of great Rome." *Actio* 3, p. 399, *ib.*; and the same is repeated in the Libellus of Sophronius, against Dioscorus. *Ib.* p. 412. So also again the legates, Paschasinus, Lucentius, and Boniface, as "legates of Leo, of the universal Church, Pope of Rome."—*Actio* 6, p. 580-1, *ib.*

received it, and subscribed it.' The officers said, 'Let then the things contained therein be inserted in the Definition.' The most reverend bishops cried out, 'Let there be no other Definition.' " (p. 557.) When Dioscorus asked "whether they held with him that Christ was *of* two natures, not *in* two natures, or with Leo that there were two natures in Christ, the bishops cried out, "As Leo, so we believe; they who say otherwise are Eutychians." (p. 560.) In the end the legates prevailed. A definition such as they required was drawn up and subscribed.

In the *eighth session*, Theodoret had to appear before the council. He asked to have his letters to the Papal legate and to the Emperor read; appealed to his Catholic training and to his labours for the Church. But in vain. They called on him to anathematize Nestorius and his doctrines. At last, without further pleas, he pronounced the required anathema, and declared that in all things he agreed with and accepted Leo's letter. Then "all the bishops cried out, 'Theodoret is worthy of his see. The orthodox to the Church. Let the Church receive back the shepherd. Let the Church receive the orthodox teacher.' "—*Ib. p. 621, Act. Octav.*

The Canons.—In the *sixteenth session* we meet with the canons of the council. Of the three copies given, the first contains thirty canons; the second, the translation of Dionysius Exiguus, has only twenty-seven; as also the last copy, which is that by Isidorus Mercator—both, that is, omitting the three last canons. It would be somewhat out of place, and require a long dissertation, to give a complete history of this discrepancy; and therefore my remarks will be confined to the twenty-eighth canon, the one relating to the privileges of the Church of Constantinople. That canon is as follows: "Following in all things the decrees of the

holy Fathers, and acknowledging the canon of the one hundred and fifty most religious bishops, which has just been read, we also decree and define the same things respecting the prerogatives (πρεσβείων) of the most holy Church of Constantinople, new Rome. For the fathers fitly gave the prerogatives to the throne of the elder Rome, because that city ruled; and the one hundred and fifty most religious bishops, moved by the same motive, granted equal prerogatives to the most holy throne of new Rome; rightly judging that the city which has been honoured by the empire and the senate, and enjoys equal privileges with the elder imperial Rome, should be also magnified like her in ecclesiastical matters, being the second after her. And that the metropolitans of the dioceses (provinces) of Pontus, of Asia, and of Thrace, as also the bishops of the aforesaid dioceses, amongst the barbarians, be solely ordained by the above-named most blessed throne of the holy Church of Constantinople.”—*Actio 15, p. 770.*

The Papal legates at once lodged a complaint, in the following terms, before the council, addressing themselves especially to the imperial officers: “Yesterday, when your authority had withdrawn, as also our lowliness, certain acts are said to have been done, which we say are contrary to the canons and ecclesiastical discipline.” (*Ib. p. 796.*) Aetius defended the canon, as having been legitimately drawn up and approved of (*ib.*); but, as the legates persevered in their opposition, that same prelate asked them to produce their instructions from the Pope, if they had any, on the subject. The legate, Boniface, then said, “The most blessed and Apostolic Bishop, amongst many other things, gave us this order, ‘That the ordinance of the holy fathers be not infringed or diminished by any rash attempt; let the dignity of our person in you be guarded in

all ways; and if haply any, relying on the power of their own cities, should attempt to usurp anything, repel such in a manner accordant with justice.'” (*Ib.* p. 809.) Immediately after this the legate, Paschasinus, read the sixth canon of the Council of Nicæa, and it is deserving of remark that he included in that canon the much-debated clause. “The sixth canon of the three hundred and eighteen fathers: ‘The Church of Rome ever had the primacy. Let Egypt, &c.’” (*Ib.* p. 811).^{*} On this, at the request of Aetius, Constantinus, the secretary, read the canon as it is now in the Greek, that is, without the above-named clause. The decree was proposed in the following terms: “We decree that before all things the primacy (*πρωτεία*), and the principal honour, according to the canons, be preserved to the most religious Archbishop of elder Rome; and that it is necessary that the most holy Archbishop of Constantinople, new Rome, enjoy the same prerogatives (*πρεσβείων*) of honour.”—*Ib.* p. 817.

After the Council.—The Synodical Epistle addresses St. Leo thus: “‘*Our mouth is filled with gladness, and our tongue with praise.*’” (*Ps.* cxxv. 2.) The grace (of God) has fashioned this prophecy as native to us, by whom the rectitude of true religion has been confirmed. For what sublimer cause for *gladness* than faith? What more full of joy unto exultation (dance), than the Lord’s knowledge, which the Saviour Himself delivered to us from above unto salvation; saying, ‘*Going, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you,*’ (*Matt.* xxviii. 19, 20,) which

^{*} See the canon in Part ii. p. 264.

thou, Leo, who hast been constituted interpreter of the voice of blessed Peter to all men, hast preserved as a golden chain brought down to us by the ordinance of Him who imposed it....And we were in one common exultation, feasting, as at a royal banquet, on the spiritual food which Christ prepared for those who shared therein, by thy letters....Over whom indeed thou didst rule, as a head over the members, in those who filled thy place....(Then turning to the condemnation of Dioscorus), and besides all these things, he even extended his madness against the very one commissioned with the guardianship of the Vine by the Saviour, that is to say, your Holiness, and meditated an excommunication against you, who have been zealous to unite the body of the Church....We signify to you that we have also decreed certain other things for the good ordering of affairs, and for the stability of the ecclesiastical laws, being persuaded that your Holiness also, when informed thereof, would both receive and confirm the same....We have confirmed the Canon of the one hundred and fifty fathers who assembled at Constantinople...that after your blessed and apostolic throne, that of Constantinople should have the precedence (*πρεσβεία*). Being persuaded that, as the apostolic ray shines (rules) with you, you will often extend it to this city of Constantinople, having care (of it) as usual, through your bestowing without envy the participation of your own good things upon those who are sincerely connected with you. The things, therefore, which we have decreed for the removal of all confusion, and for the good ordering of the Church, vouchsafe, most holy and most blessed Father, to embrace them, as both your own and beloved by you, and tending to decorum. For they who filled the place of your Holiness, the most holy Bishops, Paschasinus and Lucentius, and the most reverend priest

Boniface, tried to resist exceedingly these things thus arranged, wishing without doubt that this good thing also should be originated by your forethought; that as the happy establishment of the faith, so also of this good order, should be accounted yours. For we, both reverencing the most religious and most Christian Emperors who were pleased with this, and the illustrious senate, and the whole imperial city, so to speak, thought it befitting that the confirmation of the honour of this city should proceed from the Œcumenical Synod.... We therefore call upon you to honour also with your sanction our judgment; even as we have brought our harmonious agreement with the Head in (all) good things. So let the Head fill up what is fitting for the children. For thus also will the religious Emperors be revered, who have confirmed the decisions of your Holiness as a law; and the throne of Constantinople will make you a return, as it has ever fully exhibited all zeal towards the things disposed by you in the cause of true religion, and has zealously united itself with you in oneness of sentiment."—*Epist. Synodic. Chalced. p. 834-838. Ib.*

Leo then wrote a threatening and reproachful Letter to Anatolius, Bishop of Constantinople; accusing him of violating the decrees of the council of Nicæa; of infringing on the rights and established privileges of other Churches; of a spirit of ambition in grasping at an undue authority, which not even the decree of Chalcedon, however numerous the Bishops who constituted it, could authorize in opposition to the Nicene Council, and the discipline of the Churches. Whatsoever is opposed to the Council of Nicæa he quashed at once; and broadly hinted that if he persevere he will find himself cut off from the universal Church. *Ep. ad Anatol. p. 843-5. Ib.* He also wrote in a similar spirit of remonstrance to the Emperor Marcion, (*p. 847-8*);

and to the Empress Pulcheria (*p.* 848-9). In his Letter to the Bishops who had assembled at Chalcedon, he says, that he approves of all that had been done as regards the faith, but repeats as regards the faith only; and declares null and void whatever had been decided in contravention of what had been settled at Nicæa. (*Ib.* *p.* 882-3.)

Anatolius wrote to excuse himself, declaring that "The whole ground and confirmation of what had been done was reserved for your Blessedness;" upon which Leo replied, "I am thankful, dearest Brother, that you profess to be displeased at that which then also ought not to have pleased you."—*Anatol. Leoni, inter. Epp. Leon.* 105; *Leo Anatolio. Ep.* 106.

SIMPLICIUS, POPE, 468.—*See the passage given in Part I. p.* 169, *from Ep. iv. Zenoni.*

FELIX III. POPE, 490.—"When by the departure out of this life, according to God's foreknowledge, of my predecessor Simplicius of holy memory, the helm of the ministry which he ruled over passed under the direction of my lowliness; amongst the divers cares of the universal Church, which the most blessed apostle Peter, with unceasing government watches over,—the voice of the Supreme Shepherd delegating this to him,—throughout the whole earth in regard of Christian peoples; the greatest solicitude at once came upon me, as it unceasingly pressed on my predecessors, from the state of the city of Alexandria, as also from the condition of the faith throughout the whole region of the East."—*Ep. ad Acac. Constantinop. p.* 1049, *Labbe. iv.*

"Great joy, excellent prince, do I derive on both these accounts, that, both in the disposition of mind of your Sereneness, the Church, by God's agency, has received one placed on the highest dignity in

the world, and one who is her most powerful son, and that he, in whose pontifical authority you glory, has already given a proof of his moderation, by referring the beginning of his dignity to the See of the blessed Apostle Peter. Herein both your own magnanimity is manifested, in desiring an ecclesiastical cause to be settled, as has been divinely ordained, by the ordering of Pontiffs, and he who is said to have been promoted to the office of the priesthood, wishes to receive support from that source, from which, by the will of Christ, the full grace of all Pontiffs flows. The spirit of his letter also gladdens me, wherein, as becomes one striving to be pleasing to Christ, he has not omitted to state that blessed Peter is the chief of the apostles, and the rock of faith, and has also wisely established that the keys of the mysteries were entrusted to that same apostle....Most venerable prince, Vicar, such as I am, of the blessed Peter, I do not extort these things as with the authority of apostolic power, but I confidently implore them as an anxious father.... And do not repel me supplicating you, nor wish to ignore my person. For in me his vicar, such as I am, does the blessed Peter ask, and Christ Himself also asks it in Peter, who suffers not His Church to be rent in pieces...let the peace of the churches be genuine; let there be a real unity, seeing that the paternal faith, and the communion of blessed Peter ought to be preferred before any individual whomsoever."—*Ep. 4, ad Zenon. Imp. n. 1, 3, 4, 5, p. 671-2, Galland. x.* For what precedes this passage see *Part i. p. 169-70.** See *Ep. 5, Flavit. Ep. Constan-*

* In a previous letter to the same Emperor, he says, "I leave it to the decision of your deliberate judgment, whether the communion of the blessed Apostle Peter, or that of Peter of Alexandria, is to be chosen." *Ep. 1, n. 1, p. 670, ib.;*

*tinop. in Part i. p. 170.**

COUNCIL OF ROME, 484.—“Assembled together in (the Church of) the blessed Apostle Peter, on the case of the Church of Antioch, we have hastened to make known (our judgment) to your love, according to the custom which has always obtained amongst us. As often as the priests of the Lord are gathered together in Italy, on account of ecclesiastical causes, especially those of faith, a custom is preserved, that the successor of the prelates of the Apostolic See, in the person of all the priests of the whole of Italy—in accordance with the solicitude of all the Churches which pertains to him—should settle everything, as he is the head of all; the Lord saying to blessed Peter, ‘Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it.’ (Matt. xvi. 16). Following which voice, the three hundred and eighteen fathers who met at Nicæa, carried with them the confirmation of things and the authority of the holy Roman Church; both which, even to our

and so again in his letter to the Bishop of Constantinople, *n. 2, p. 673, ib.*: “Neither let any one believe that Peter (Fullo) has been legitimately cleared, since he has not been received by the Apostolic See by the blessed Peter, by which he has been deposed.” *Ep. 7, ad Vetranion. Episc. n. 2, p. 675, ib.* See his letter to Peter Fullo, in which he deposes him. *Ep. 4, ad Petr. p. 1066-70, Labbe, iv.*, also his letter deposing Acacius. *Ep. 6, ad Acac. p. 1704, Labbe, iv.; and cf. ib. p. 1083.*

* “Is not this faith mine, which was pointed out, as the only one, and not to be overcome by any adverse power, by the Lord Himself, Who promised that the gates of hell should not prevail against His Church which was to be founded on my confession?”—*Ep. 2, ad Zen. Imp. Labb. iv. p. 1053.*

age, all successions, by the grace of Christ, observe. What, therefore, has seemed good to the holy synod, held, as we have said, at the blessed Apostle Peter's, and the most blessed Felix, Pope and Archbishop, our head, has decreed, is contained in what follows."—*Ep. ad Cler. et Monach. Orient.* p. 1126, *Labbe*, iv.

VICTOR OF VITE, L. C. 490.—“If the king wish to know our faith, which is the one and true faith, let him send to his own friends, and I also will write to my brethren, that my fellow-bishops may come, men who may be able with me to demonstrate to you our common faith; and especially the Roman Church, which is the head of all the Churches.”—*De Persecut. Afric. L. 3*, p. 682, *Bibl. Maxim. T.* viii.

ST. GELASIUS I., POPE, 492.—“We have received, with the devotion that we ought, the most salutary precepts of your apostleship, conveyed to us by our religious son Tryphon, and we return the greatest thanks to Almighty God and to your Blessedness, that you have vouchsafed to visit us with your paternal admonition and evangelical doctrine, holy Apostolic Lord and Father of Fathers.* For it is our desire and prayer, in all things to obey your orders, and as we have received from our fathers, to observe inviolably the precepts of the Apostolic See, and with faithful and blameless devotion to guard the orthodox religion of which you are the preachers. Even before your order, we had avoided the defile-

* So in the address, “To the holy Apostolic Lord, and most blessed Father of Fathers, Gelasius, Pope of the city of Rome, the humble bishops of Dardania.”—p. 1165, *Labbe*, iv.

ment of Eutyches, and of Peter, and of Acacius, and of all their followers and associates, as a pernicious contagion; and much more after the admonition of the Apostolic See, is it necessary to keep ourselves therefrom; and if there be any others who now follow, or shall follow, the sect of the same Eutyches, Peter, or Acacius, or who reckon themselves as ranked amongst their accomplices and adherents, they also are in every way to be avoided by us, who desire blamelessly to be subject to the Apostolic See, according to the divine precepts and the statutes of the fathers. And if there be any with evil intention—which we neither think nor wish—who think that they are to separate themselves from the Apostolic See, we proclaim that we are alien from their fellowship; since, as has been said, guided in all things by the precepts of the fathers, and following the inviolable institutions of the most sacred canons, we strive with a common faith and devotion to obey your Apostolic and one (singulari) See.... And we beseech you to order some one to come to us from your Angelic See, that in his presence, whatever the orthodox faith and the soundness of your order may require, may be ordained.”—*Rescript. Episc. Dardaniæ ad Gelas. p. 1165, Labbe, iv.*

“They plead against us the canons, not knowing what they say. Against which canons they betray their opposition by the fact that they will not yield obedience to the first See, though advancing what is sound and right. Those very canons willed the appeals of the whole Church to be referred to the examination of this See. From it they decreed also that no appeal whatever ought to be ever made; and thereby that it judged of the whole Church; that it passed under the judgment of none. Neither did they ever order the judgment of that See to be rejudged; and established that the sentence of this See ought not to be quashed; yea, rather, com-

manded her decrees to be followed. In this very cause, Timotheus of Alexandria, and Peter of Antioch, Peter, Paul, John, and the rest, not one only, but many indeed who bore the name of the priesthood, were deposed by the sole authority of the Apostolic See, of which fact Acacius himself is known to be a witness, as he was the executor of that judgment....The canons which are known as sacred, ecclesiastical and legitimate, cannot summon the Apostolic See to judgment....But will it, or will it not, the ancient constitutions of the canons will be confirmed by her judgment....But I ask of those who put forward this judgment, where is it to be discussed? Is it to be amongst themselves, that they may be at once accusers, witnesses, and judges? But to such a judgment not even human affairs are to be committed, much less the integrity of the divine law. If, in so far as it is a matter relating to religion, only to the Apostolic See, the supreme authority of the whole judgment, according to the canons, is due; if, in so far as it is a matter relating to secular power, it ought to be taken cognizance of by Pontiffs, and especially by the Vicar of blessed Peter; to judge things divine, not things human to judge divine. Nor has any one, even the most powerful man of the world—if however he is a Christian—presumed to claim this for himself, except, may be, he was persecuting religion. But what, however, would they say if they were not defeated by their own documents? Let them then keep their follies to themselves; unless they would repent, reflecting that the voice of Christ is not in vain which has proclaimed that the gates of hell shall never prevail against the confession of Peter the Apostle. Wherefore we have no fear lest the Apostolic sentence be dissolved, which both the voice of Christ, and the tradition of the fathers, as also the

authority of the canons support; in such wise that rather it always may judge the whole Church.”—*Ep. 4, seu. Commonitor. ad Faustum*, p. 1169-1171, *Labbe*, iv. See the extract given in Part i. p. 171, from *Ep. 5, ad Honor. Dalmat. Episc. Labbe*, p. 1172, *ib.*

“We wonder that your love was surprised that the care of the Apostolic See—which by the custom of our fathers is due to all the Churches throughout the world—was solicitous also for the faith of your country.”—*Ep. 6, ad eund. Honor. Dalmat. Episc.* p. 1173, *ib.* See also again in *Ep. 7, Episc. Univ. per Picenum (in fine)* p. 1181, *ib.*

“There are two things, august Emperor, by which principally the world is governed—the sacred authority of Pontiffs, and the regal power; of which the burthen of priests is so much the heavier, as that even for kings themselves will they have to give an account to the Lord at the divine judgment. For you know, most gracious son, that although you preside in dignity over the human race, yet do you devoutly submit your neck to those who preside over spiritual matters, and seek the causes of your salvation from them; and, in receiving the heavenly sacraments, and ordering them as is meet, you know that in the order of religion you ought rather to submit than to rule. Therefore, in things of this kind, you are to depend on their judgment, not they to be reduced to your will. For if, as relates to the order of public discipline, the prelates of religion, knowing that the empire has been bestowed upon you by the divine appointment, themselves also obey your law....with what affection, I ask, ought you to obey those who are appointed to dispense the venerable mysteries?...And if the hearts of the faithful ought to submit to all priests generally, how much the rather is consent to be yielded to the prelate of that See, whom both the supreme Godhead

has willed to be pre-eminent over all priests, and the accordant (subsequent) piety of the whole Church has at all times honoured. Wherein your piety evidently sees, that never can any one ever, by any human counsel, raise himself to the privilege and confession of him, whom the voice of Christ has raised above all; whom the venerable Church has always confessed, and devoutly holds as the Primate. What has been constituted by the divine judgment, may be assailed by human presumption, but cannot be overcome by the power of any. This is what the Apostolic See greatly guards against, that, as the glorious confession of the Apostle is a root to the world, it may not be defiled by any rent or contagion of pravity. For if, which may God forefend, and which we are confident cannot happen, anything of the kind should come to pass, whence should we dare to oppose any error, or whence ask for the correction of wanderers?"—*Ep. 8, ad Anastas. Imperator. p. 1182, 1183, ib.*

"The first See both confirms every Synod by its authority, and guards by its continuous rule, by reason, to wit, of its principality, which, received by the Apostle Peter from the mouth of the Lord, the Church nevertheless seconding, it both always has held and retains.... We will not pass over in silence what every Church throughout the world knows, that the See of the blessed Apostle Peter has the right to absolve from what has been bound by the sentence of any prelates whatsoever, in that it has the right of judging of the whole Church; neither is it lawful for anyone to pass judgment on its judgment; seeing that the Canons have willed that it may be appealed to from any part of the world, but that from it no one be permitted to appeal. Wherefore as it is sufficiently plain that Acacius had no pontifical power of absolving one condemned by the sentence of the Apostolic See, without any

participation on the part of that See, let them say by what Synod he has presumed to do that which he had not, even with the Synod, the right to do, without the Apostolic See....But neither will we omit this; that the Apostolic See frequently, by the custom of our forefathers, as has been said, has had the power, even without any precedent Synod, both to absolve those whom a Synod had unjustly condemned; and to condemn, when no Synod had been held, those who ought to be condemned. Thus an Eastern Synod had condemned Athanasius of holy memory, whom, however, the Apostolic See received; and, as it did not consent to the condemnation by the Greeks, it absolved him. (He then gives the instances of St. Chrysostom, St. Flavian, Dioscorus, the *Latrocinium* of Ephesus; asserts that "it alone desired that the Council of Chalcedon should be held" (p. 1203), and draws this conclusion.) That as what the first See had approved not of, could not have permanency, so what it thought ought to be decided the whole Church received; whence it is shewn to be a consequence, that a Synod conducted in an evil manner, that is, contrary to the Holy Scriptures, contrary to the doctrine of the Fathers, contrary to the ecclesiastical rules, which the whole Church received not, and especially the Apostolic See approved not, both could and ought to be changed, by a Synod well conducted, that is, in accordance with the Scriptures, in accordance with the tradition of the Fathers, in accordance with the ecclesiastical rules, pronouncing for the Catholic faith and communion, which the whole Church received, and which especially the Apostolic See approved of."—*Ep. 13, ad Episc. Dardaniæ*, p. 1200, 1203. *Ib.* See the passage given in Part i. p. 171-3, from the *Tract. Gelas.* *Ib.* p. 1215, 1216.

COUNCIL OF ROME, 494.*—"We have also thought that it ought to be noticed, that although the Catholic Churches spread over the world be the one bridal-chamber, as it were, of Christ, yet has the holy Roman Church been, by certain Synodical constitutions, raised above the other Churches; yea, also, by the evangelical voice of the Lord our Saviour did it obtain the primacy: 'Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it.' There has also been added the dwelling there of the most blessed apostle, *the vessel of election*, who, not at a different time, as heretics mutter, but at the same time, and on one and the same day, was crowned together with Peter, by a glorious death in the city of Rome, suffering under Nero; and together did they consecrate the above-named Roman Church to Christ the Lord, and by their presence and venerable triumph, have raised it above all other Churches in the whole world. The first See, therefore, of the Apostle Peter, is the Roman Church, *which has no spot, or wrinkle, or any such thing.*" (*Ephes. v. 27.*)—*Labbe* ii. p. 1013.

SECOND COUNCIL OF ROME UNDER POPE GELASIUS, 495.—"Though I (Misenus) have never admitted in will the pravity of these men (the Eutychians), yet as, from too little caution, I seem, by a calamitous

* This Council was held under St. Gelasius, see *Labbe in loco*, ii. 1013. It seems also given in Vol. IV. p. 1261, though the reading is somewhat different. Thus, "though all the Catholic Churches throughout the world are the one bridal-chamber of Christ, yet the holy, Roman and Apostolic Church was raised above the other Churches by no Synodical constitutions, but by the Evangelical voice of our Lord and Saviour it obtained the primacy," &c.

impulse, to have fallen therein ; in the presence of God, and of Blessed Peter the Apostle, and of his Vicar, and of the whole Church, by my confession and voice, as I have said, I condemn, detest, and abhor it; affirming that I will always continue in the alone Catholic and Apostolic faith and communion."—*Labbe T.* iv. p. 1271. At the close of this Council, the Bishops acclaim Gelasius as "The Vicar of Christ."—*Ib.* p. 1275.

ST. AVITUS, L. C. 495.—"Whilst we were anxious in mind and fearful in the cause of the Roman Church, as feeling our own position tottering in the Head assailed, all of whom that one accusation indeed, without speaking invidiously of the multitude, would have struck, if it crushed the position of the Chief, there has been brought to our solicitude, from Italy, copies of the Sacerdotal form of decree. Though the assent of a numerous and reverend Council renders that constitution worthy of notice... yet it is not easy to understand, by what reason or law, the Superior may be judged by his inferiors. For whereas the apostle cries out with a manifest precept, that an accusation even against a priest ought not to be received, what is to be thought lawful as regards the Chief of the universal Church? ...Love not less in your Church the See of Peter, than in the state the head of the world....If the Pope of that city is called into doubt, not a Bishop, but the Episcopate will at once seem to be in danger."—*Ep.* 31, p. 724, *Galland.* x.

"And as you know that it is a law of the Councils, that, if any doubt have arisen in matters which pertain to the state of the Church, we, the members following, are to have recourse to the chief priest of the Roman Church, as to our Head; with the consent of the Bishops of the Province of Vienne, I have with anxiety sent our service of due veneration

to the holy Hormisdas, or to whomsoever else may now be Pope.”—*Ep. 36, Senario, p. 726. Ib.*

ANASTASIUS II. POPE, 496.—“It is a matter for congratulation that your entrance into the Christian faith, glorious son, has taken place at the same time as the beginning of my Episcopate. For the See of Peter cannot but rejoice on such an occasion, when it sees the fulness of the nations hastening to it with speed, and in the lapse of time that net being filled, which he who was both the fisher of men, and the blessed key-bearer of the heavenly Jerusalem, was ordered ‘to cast into the deep.’ ”—*Ep. 2, ad Clodov. reg. p. 1282, Labbe, iv. See also the passage given in Part i. p. 173, from Ep. 1, ad Anastas. Aug.*

SYMMACHUS, POPE, 498.—“If you (Anastasius) are a Roman Emperor, you have to admit with kindness, even the embassies of barbarous nations; if you are a Christian prince, you ought to listen with patience to the voice of an (or, the) Apostolic Prelate....The contumelies which you think fit to cast upon my person, may they be in such wise glorious to me, as yet not to weigh heavily on you. ...Rome is my witness, the archives bear testimony, whether I have deviated in any way from the faith of the blessed Apostle Peter, which I received when I came in from Paganism....But these accusations wound me not, but plainly and openly prove that you have thought to put aside my honour; which blessed Peter, by his own intervention, has imposed upon me. Because you are an Emperor, do you strive against the power of Peter? And you who receive Peter of Alexandria, do you aim at treading underfoot blessed Peter the Apostle, in me his Vicar, such as I am?...Let us compare the honour of the Emperor, and that of the Pontiff, between whom

there is so much difference, that the one has the care of things human, the other of things divine..... Therefore the latter honour is certainly equal, not to say superior."—*Ep. 6, Apologet. adv. Anastas. Imp. p. 1296, 1298, Labbe, iv.**

* In a letter from Bishop Cæsarius to Pope Symmachus, is the following: "As the Episcopate took its beginning from the person of blessed Peter, so is it necessary that your Holiness clearly point out, by suitable instructions, what each of the Churches ought to observe."—*Ep. Cæsar. ad Symmach. p. 1294, Labbe, iv. cf. ib. p. 1304, Epist. Oriental. ad Symmach.*

INDEX I.

DIGEST OF THE CHIEF POINTS OF EVIDENCE.

PART I.

S. JUSTIN.—Christ's titles ; His change of Peter's name indicative that He also changed names in the Old Testament, (p. 1-2.)

TERTULLIAN.—Peter, the rock whereon the Church to be built ; rebuked by Paul, for a fault of conversation, though Paul had gone earlier, *ex officio*, to see Peter. Baptized in one baptism in the name of Peter. The name Peter given as one of His own titles, and as a figure of his nearness to Himself. Keys of heaven left to the Church through Peter. The reproof "Satan" applied to the devil, and not to Peter ; martyred at Rome. Church built on Peter. Luke xxii. 31, 32, applied. The Montanist interpretation of Matt. xvi. 18, 19, (p. 2-9.)

CAIUS.—Trophies of the apostles, who founded the Church at Rome, (p. 185.)

CLEMENTINES.—Simon set apart as the foundation of the Church ; hence his name Peter ; who was the Lord's first-fruits, and first of the apostles. He preached at Rome ; ordains Clement his successor ; entrusts to him his chair of discourses ; to preside over the truth. Peter is a solid rock and foundation of the Church. Why Clement did not at once succeed to Peter, (p. 9-11.)

Apostolical Constitutions.—Luke xxii. 31, 32 applied, (p. 11.)

ORIGEN.—The gates of hell prevail not against Peter ; who has the building of the Church in himself ; is the great foundation and most solid rock on which Christ based the Church. The gates of hell shall not prevail against him,

that is, against Peter. Mystical interpretation of Matt. xvi. The gates of hell shall not prevail against the Church, nor against the rock on which He built it; but prevail against every one who is out of the rock, and the Church. Though the gates of hell are many, not one gate of hell shall prevail against the rock, or the Church which Christ built on it. The payment of the tribute-money by Peter, and surmises of the apostles thereon. Matt. xvi. 19, contrasted with Matt. xviii. 18, in which much difference and preeminence in what is said to Peter; against whom the gates of hell prevail not. The petition of the sons of Zebedee; a supreme authority, not tyrannical, in the Church; Origen thinking that the ruler spoken of is a bishop. Peter, a rock, because to him was said, Thou art Peter; is the prince of the apostles; and on him the Church built. Why named first in the list of the apostles. Washing of the feet, why Peter last. Church founded on Peter; chief authority of feeding given to Peter, (John xxi); on him, as on the earth, the Church founded. He is the man to judge the nations; as also is Paul. The gates of hell prevail not against Peter, (p. 10-22.)

S. HIPPOLYTUS.—Peter the rock of the Church. Luke xxii. 32, alluded to, (p. 22.)

S. CYPRIAN.—From the words to Peter (Matt. xvi. 18, 19), are the honour of bishops, and ordering of the Church. John xxi. 17 applied; also Luke xxii. 32, (bis.) The Church one and chair one, founded by the Lord on a rock. The place of Fabian, the place of Peter. Church built on Peter, who answers for all with the voice of the Church. They dare to carry letters from schismatics to the chair of Peter, and the principal Church, whence the unity of the priesthood took its rise, though faithlessness cannot have access to the Romans. The Church had to be built on Peter, and founded on him as an original and a principle of unity. The Lord chose Peter as first; on him built the Church; and, when Paul rebuked him, he did not plead that he held the primacy, and ought to be obeyed. Peter first; on him the Church built, and from him Christ instituted and shewed that unity should spring. The Church is one and founded on one, who also received the keys thereof. The Lord's sheep commended to Peter, to be fed and guarded, and on him was laid and founded the Church,

by the Lord's good pleasure. The Church founded first and alone on Peter. The other apostles were what Peter was, with equal fellowship of honour and power, but the beginning is from unity, and the primacy given to Peter, that the Church may be set forth as one and the chair one. He who deserts the chair of Peter is he in the Church? (see note to p. 30), (p. 23-30.)

FIRMILIAN.—The Church one, established on a rock, as to Peter Christ said (Matt. xvi. 19.) Stephen boasts of the place of his episcopate, contending that he holds the succession of the chair of Peter, on whom the foundations of the Church were laid, (p. 30-31.)

ANONYM. *de Rebaptismate*.—Peter the leader and prince of the apostles, (p. 32.)

ANONYM. *ad Novatianum*.—Luke xxii. 32, alluded to, (note to p. 31,) (p. 31.)

S. ARCHELAUS.—Peter the most eminent of the disciples, (p. 32.)

S. PETER OF ALEXANDRIA.—Peter adjudged above the disciples, (p. 33.)

EUSEBIUS *of Cæsarea*.—Peter the Coryphæus goes from Antioch to Rome, and presided over it till his death. Under Claudius, Providence leads to Rome that powerful, and great one, Peter, who took the lead of all the rest. Against the Church, built on Peter, the gates of hell shall not prevail. Church built on a rock that could not be moved nor broken. As Moses changed a name to Jesus, so did Christ change that of Simon to Peter. List of the apostles; names placed according to dignity. As regards Matt. xvi., how Mark suppresses what is to Peter's honour. Peter preferred before them all. Peter's greater fervour and zeal; the Lord appears to Peter first, alone to him alone. Peter the head of the apostles. Peter a rock; a blessed rock in which we are placed. He is the preacher of the world; a most firm rock, on him the Church was built. Churches founded by Peter. Marcellus blamed for applying the term "Satan," to the devil, and not to Peter, (note to p. 38), (p. 33-38.)

JUVENEUS.—Peter the rock on which Christ's building is placed, to endure for ever, (p. 39.)

- S. ANTHONY.—Peter the prince of the apostles, (p. 39.)
- S. JAMES of *Nisibis*.—Christ the rock on which faith rests; Simon also deservedly called a rock because of his faith. Simon the head of the apostles; and the Lord made him the foundation, and called him a rock, of the building of His Church. Peter feeds, and, departing, delivers the flock to others. He is the rock of faith, (p. 39, 40.)
- S. ORSIESIUS.—In Peter the office of feeding (John xxi.) enjoined on us all, (p. 40.)
- S. SERAPION.—Simon advanced to so high a condition as to hear, To thee, Peter, I will give the keys; and he is Peter instead of Simon, (p. 41.)
- S. HILARY of *Poitiers*.—He gave the keys to Peter, on whom He was about to build the Church. Peter is the foundation of the Church; the door-keeper of the heavenly kingdom; in his judgment on earth, a judge of heaven. The firm rock on which the Church was to be built. The prince of the apostleship. In his designation by a new name, the happy foundation of the Church; the rock worthy of the building up of that which was to dissolve the infernal laws, the gates of hell, and all the bars of death; the keeper of the gate of heaven; whose judgment on earth is an authority prejudged in heaven. The Devil, not Peter, called "Satan." Peter's confession the rock. Peter underlies the building of the Church. The building of the Church on Peter's confession; this is the foundation of the Church; has the keys; and its judgments on earth, judgments in heaven, (on this, see note p. 45-50,) (p. 41-45.)
- S. ZENO.—On Simon the name Peter imposed, as on him Christ built His Church, (p. 46-8.)
- S. ATHANASIUS.—Peter the Coryphæus received the keys. The world founded on His faith, (p. 49-51.)
- S. CYRIL of *Jerusalem*.—Peter the chief and the prince of the apostles, not only received forgiveness for the denial, but was spared the apostolic dignity. Peter and Paul, the leaders of the Church, arrive at Rome, and by prayer cast down Simon Magus. This is no wonder, for it was Peter who bears about with him the keys. Peter the prince of the apostles, and chief herald of the Church, was com-

manded to feed His spiritual sheep. Be not ashamed of thy apostles ; they are not inferior to Moses, nor second to the prophets. Elias indeed was taken up to heaven, but Peter has the keys of the kingdom of heaven. Peter the prince of the apostles, and the key-bearer, (p. 51-2.)

S. OPTATUS of *Milevis*.—Heretics have not the keys which Peter alone received. Cæcilianus did not withdraw from the chair of Peter, but Majorinus did, in whose chair you sit ; which, before Majorinus, had no original. It has to be seen, who remained in the root with the whole world ; who went out ; who sat in another chair, which had not been before. At Rome, on Peter first was an episcopal chair conferred, in which sat the head of all the apostles, Peter ; thence called Cephas ; in which one chair unity might be preserved by all ; nor the other apostles assert, each for himself, his individual chair ; that he at once might be a schismatic, who, against that one chair, should place another. Therefore, in that one chair, the first of the prerogatives, Peter sat first, to whom succeeded Linus, (the whole succession given) to Liberius, Damasus, to Damasus, Siricius, with whom the whole world is in accordance. But you say that you also have a certain part in the city of Rome ; it is a branch of your error. If it were said to Macrobius (Donatist Bishop), where does he sit there, can he say, in the chair of Peter ? He must acknowledge that he sits there where Bonifacius Balatinus sat before him ; (then tracing the Donatist succession to Victor, he says), if Victor were asked where he sat, he could neither shew that any one was there before, nor point to any chair, but *the chair of pestilence*. Christ preferred unity to vengeance ; and Peter, after his denial, was preferred before all the apostles ; received the keys to be communicated to others ; and was the head of the apostles, (p. 52-6.)

LUCIFER of *Cagliari*.—Successors of Peter, the pastors in general, (p. 56.)

S. DAMASUS, *Pope*.—Those of the East his children ; his an Apostolic Chair ; the bestowal of the reverence due to it redounds on those who pay it. Though Peter taught him how to steer the helm put into his hands, he confesses himself unequal to the honour, (p. 56-7.)

- S. EPHREM.—The Church built on Peter, (Cephas.) He was the prince of the apostles, received the keys, and accounted the shepherd of the flock. If we remain here, how shall what has been said to thee take effect, or, how shall the Church be built; how receive from Me the keys? Peter the chief and prince of the apostles, being called Cephas, received a testimony from the great Pastor, that upon this rock He would build His Church, and received also the keys as worthy. Blessed Peter who holds the keys; blessed the flock committed to his care, how much it has increased. Blessed who obtained the place of the head and the tongue of his brethren in the body of his brethren; the tongue of the disciples; the voice of the heralds; the eye of the apostles; the keeper of heaven; the first-born of those that bear the keys, (p. 57-9.)
- S. GREGORY NYSSSEN.—Simon, by change of his name, called and became Peter, a rock; illustrated from the Old Testament. The key of supercelestial honours given to bishops through Peter; the leader and Coryphæus of the apostolic choir; the head of the apostles; the Church is firmly established on him, for he is the firm rock, on which the Lord built it. Peter had in Rome the foremost position, (p. 59-61.)
- S. GREGORY NAZIANZEN.—Peter the support of the Church; most honoured of the disciples, he had intrusted to him the very greatest things. Of the disciples one is called a rock, and is intrusted with the foundations of the Church. Peter, the unbroken rock, who had the key. The highest of the disciples, and he was a rock, (p. 61-2.)
- S. BASIL.—Peter received on himself the building of the Church. One of the mountains was Peter, on which rock the Lord promised to build His Church. Peter preferred before all the disciples; to him were intrusted the keys. Peter is a rock, not as Christ is a rock; He is the rock, He makes a rock, and on His servants bestows His own; for this is a sign of wealth, to have and to give. Christ constituted Peter Shepherd, after Him, of His Church. Luke xxii. 31, 32, alluded to, (see note p. 63), (p. 62-3.)
- S. MACARIUS of *Egypt*.—Moses succeeded by Peter, who had committed to his hands the new Church of Christ, and the true priesthood. Peter the coryphæus, (p. 64.)

S. PACIAN.—Christ spoke to Peter; to one that He might lay the foundation of unity from one, (Matt. xvi. 18, 19), (p. 64-5.)

FAUSTINUS.—Peter, the prince of the apostles, (p. 65-6.)

S. EPIPHANIUS.—Things intrusted to the apostles, to Peter especially. From Peter is the beginning, and he became a leader to his own brother Andrew, though younger than he; and, God knowing who is worthy to be put in the first place, chose Peter to be the leader of His disciples. Peter, who denied, the very chief of the apostles, became to us a firm rock founding the faith of the Lord, upon which the Church was in every way built. John xxi. 15, 16, applied to Peter. Peter, the first of the apostles, that firm rock on which the Church of God is built, and the gates of hell shall not prevail against it; the gates of hell are heretics and heresiarchs. In every way was the faith confirmed in him, who received the key of heaven; for in him all the subtle questions of faith are found. He was intrusted with the flock, (p. 66-8.)

S. AMBROSE.—What is said to Peter is said to the apostles; we usurp not a power, but obey a command. It is Peter to whom He said, "Thou art Peter, and upon this rock I will build my Church," therefore where Peter is, there is the Church; there death is not, but life eternal; he opened heaven and closed hell. Luke xxii. 31, 32, applied. Peter, after being tempted by the devil, is set over the Church; the Lord signifying beforehand, why He chose him to be the pastor of His flock, for to him He said, "Thou, converted, confirm thy brethren." The flock committed to Peter, because He knew his love. Peter presides in the Church, of which he is the support or foundation. The Church led by him into the deep of disputations. Peter's ship, the Church; he is the prince of the faith. He denied not to His disciple the grace of His name, that he should be Peter, because he has from the rock the solidity of constancy, the firmness of faith; the foundation of the Church is faith. Peter left to us as the Vicar of His love; he is preferred before all. John xxi. 15, 17, applied. In him the support of the Church, and the teaching of religion. They have not Peter's inheritance, who have not Peter's Chair. Luke xxii. 32, applied. When He styled him a rock, He pointed out the founda-

tion of the Church. Peter chosen by the Lord Himself to feed the flock. Peter the foundation of the Church. Paul a wise architect. At the confession, (Matt. xvi.) Peter exercised a primacy; of confession, not of honour; of faith, not of order. He answers for the rest, yea, above the rest, of the apostles, and is therefore called the foundation, sustaining all. Peter's faith the foundation of the Church, for not of Peter's flesh, but of his faith, was it said: "The gates of hell shall not prevail against it." Peter, approved in the apostleship, receives power. When the cock crew, the very rock of the Church did away with his guilt, (p. 68-76.)

S. SIRICIUS, *Pope*.—Peter bears in us the burthens of all; protects and has regard to the heirs of his administration. On the solidity of that rock Christ constructed the Universal Church. Through Peter the apostleship and episcopate took their beginning, (p. 76-7.)

S. ASTERIUS.—Peter denominated the foundation of the Church; a rock of the faith; through him, therefore, the stability of the Church is preserved incapable of fall, and unswerving. Christians, who are everywhere, stand firmly rooted through the building of that just man; and this in spite of the efforts of the devil, and persecuting tyrants; the edifice of the faith having been built by the first of the apostles, whom Christ called a rock. When Christ ascended, Peter took up in His stead the teaching of the Gospel, as in John xxi. 15. He enriched none of His disciples with His gifts like Peter; He placed him above all; he shewed himself the first disciple, and greater than the brethren, by the test of facts; greater than John, James, or Philip, who must yield to Peter and hold the second place. Peter everywhere precedes the other apostles, and takes the lead; is called the rock of faith, the foundation and substruction of the Church of God; received the keys of the kingdom of heaven, is lord of the gates thereof, opening and shutting them as he may judge fit; everywhere received the first award, both as regards honours and good deeds. When Christ was about to die, He confided to him, as a special trust, the Universal Church (John xxi.); and he received the world in charge, as it were for one fold one shepherd; and Christ gave him, well nigh in His own stead, as father, shepherd and instructor, (pp. 77-80.)

S. CHRYSOSTOM.—Peter, the coryphæus of the apostles. John xxi. implies presidency over His flocks; intrusted to Peter and those after him; to be appointed over His household, to be placed over all His goods; he has power, and goes beyond the rest of the apostles. John xxi. applied; Peter presides over the Church. Luke xxii. 31, 32, applied. Peter, after his denial, became the first of the apostles, and had the whole world entrusted to him; is the head of the apostles, the first in the Church; the unbroken rock, the immoveable foundation, the first of the disciples. Peter is intrusted with the mass of the people; the chiefest of the apostles, the immoveable foundation, the firm rock; the first man in the Church; the impregnable harbour; he to whom the Church and the people were to be intrusted; the pillar of the Churches; the harbour of the faith; the teacher of the universe. After his fall, He again raised him to his former honour, and put into his hands the presidency of the universal Church. Though Peter was set over the whole habitable globe, and intrusted to do, and support all things, He ordered him to tarry at Antioch for a long time. Peter the leader of the choir of the apostles, the mouth of the disciples, buttress of the faith, foundation of the confession, fisherman of the universe. Luke xxii. 31, 32, explained and applied, as shewing that Peter's faith would have failed, if the Lord had so permitted. Why his name changed. The privilege of Antioch in having Peter's chair, and as teacher the first of the apostles; but he had to be surrendered to Imperial Rome. Meaning of the gates of hell. Called Peter because his faith immoveable; he was the mouth and chief of the apostles; Paul knew how great a precedence it was necessary for Peter to enjoy, and revered him most of all men; hence, putting aside all required of him, he goes to Jerusalem, thus honouring and holding him before all. Some deny that the Cephas reproved by Paul is Peter the first of the apostles; who was intrusted with the sheep; but it is Peter, and as such it is put forward by Paul as a great thing that he had withstood him, as Peter's dissembling drew after him all the disciples, on account of his dignity. The Church stronger than heaven, because of Christ's words to Peter (Matt. xvi.); who is the first of the apostles, the foundation of the Church. Luke xxii. 32, applied. The leader of the choir, the mouth of the apostles, the head of that brotherhood,

is set over the world ; the foundation of the Church. List of the apostles ; where they are put according to their dignity ; Peter the first of all, and the coryphæus. Sons of Zebedee : the apostles everywhere yield the first honours to Peter. Matt. xvi. 15-19, explained : Church built on the faith of Peter's confession ; Peter was then made a shepherd ; and He gives him another honour, that of the keys ; the largeness of the gift unspeakable ; he is more solid than a rock, not to one nation, but in every part of the world ; He committed to the hands of a mortal man authority over all things in heaven. The didrachma : Peter seemed to the tax-gatherers the first of Christ's disciples. The exceeding greatness of the honour then given to Peter ; Mark's conduct thereon ; his master, perhaps, entreating him not to mention the great things about himself. Peter honoured above all, and feelings excited in the apostles thereby. The sons of Zebedee have the same suspicion, and therefore ask to sit at His right hand ; but John afterwards everywhere gives up the first place to Peter, and places him before himself. Why Peter suffered to fall, and why Christ prays for Peter only ; Luke xxii. 31, 32, applied. Church built on Peter's confession. Peter's name originally changed as a guarantee of the future. Church built on Peter's confession. Washing of the feet : Peter the chief is afraid ; it is probable that, though Peter was the first, the traitor reclined before the chief. Peter "beckons" to John, not that John was the greater. Why to Peter only is said, "Feed My sheep ;" because he was the chosen one of the apostles, the mouth of the disciples, the leader of the choir ; and on this account Paul goes up to see him : also to show that the denial is pardoned, and that into his hands is put the presidency over the brethren ; he is questioned thrice to shew the price he sets on the presidency over the sheep. James receives the throne of Jerusalem ; Peter is the teacher, not of that throne, but of the world ; and in virtue of that presidency, he questions Christ regarding John. Election of Matthias : Peter intrusted by Christ with the flock ; and, as first in the choir, (or, as having precedency in honour) always begins the word ; but, in nothing imperious, he does nothing of his own authority, nor of himself appoint Matthias ; though it is his to make the election. He interprets prophecy ; and says not, "We are sufficient ;" though he had the power of appointment,

which had no like type in all (or had the same power to ordain as they all collectively); but he acts with authority, as having all put into his hands, because Christ had said, "And thou, converted, confirm thy brethren." (Luke xxii. 32.) He is the mouth of all; they yield to him the office of speaking; he works such miracles as had not occurred under Christ. He goes about like a commander, inspecting the ranks, making his rounds on every side. Occasions on which he acts as first. Peter defends himself, because he will not claim to use the authority of the teacher: wonder that Peter's authority did not abash them. Paul's name changed that he might claim this excellency with the chief of the apostles. So great the honour paid to Peter, that their possessions are put at his feet, not into his hands. John xxi. 15, 16, applied. Three amongst the apostles are preeminent, and in these three again much difference, some being under and some superior; and Peter set before them in John xxi. 15. Peter the teacher and the first of the apostles. Paul prefers Peter greatly before himself, and when he names Peter last, it is according to an ascending scale; he puts the chief last, as strongest heads of argument are put last; he yields the first place to Peter. Why Christ appeared to Peter first after His resurrection. Foundation of the Church laid on Peter's confession. Paul goes up to see Peter; wanting nothing of him, being equal in honour with him—I will say no more at present—still as to one greater and elder; for he honours the man, and compares himself with none but the chief. Paul's reproof of Peter; motives of Peter's conduct, (pp. 80-105.)

- S. GAUDENTIUS of *Brescia*.—Ambrose a successor of Peter; Peter was called blessed and had the most glorious power of the heavenly kingdom; the prince of the apostles, to whom the first place of speaking is justly deferred. All the apostles receive the keys, in, or with, Peter, (p. 105-7.)
- S. ANDREW of *Cæsarea*.—Peter the chief of the apostles, and the first foundation, (p. 107.)
- S. JEROM.—Since the East is in conflict with itself, and it is difficult to understand which is the "*sealed-up fountain*," therefore do I consult the Chair of Peter, and the successor of the fisherman, and am associated in communion with thy Blessedness, (Pope Damasus), that is with the chair of

Peter; for on that rock the Church is built I know; whoso shall eat the Lamb outside this house is profane; whoso *gathereth* not with thee *scattereth*. The Church is rent into three parts, each eager to drag me to itself; meanwhile I cry out, If any is joined to the chair of Peter he is mine. The Lord built the Church on Peter. Views in the Church of Paul's reproof of Peter, as by Origen, and others; one cause thereof being Porphyry's objection that Paul should have dared to blame Peter, the prince of the apostles. Peter the author of the decree of the Council of Jerusalem. Paul went to see Peter, as having no security in preaching the Gospel, unless strengthened by Peter's authority, and that of the apostles with him. Did Paul forwardly blame one greater? The Church is founded on Peter, though elsewhere said to be founded on all the apostles; one being chosen among the twelve, that, a head being constituted, occasion of schism may be done away with. The safety of the Church is dependent on the dignity of the supreme priest, to whom if a certain unshared and eminent power be not granted by all, there will be as many schisms as there are priests. Paul withstood Cephas, who was before him, and yet he conferred with him his preaching, lest he should run, or had run, in vain. As Plato was the prince of the philosophers, so was Peter the prince of the apostles, on whom the Church of the Lord was founded in stable massiveness. On one of the *mountains* Christ founds the Church, and says to him, "Thou art Peter, and upon this rock I will build My Church." John xxi. applied. He who holds the highest place in the Church, shall render an account of the whole Church. Christ the rock, and He gave that title to the apostles and to Peter. In the Council of Jerusalem, Peter answered as became him, James approving of his opinion. In the list of the apostles, Christ arranged them according to the order and merit of each; Peter the first; apostles associated in pairs. Upon this rock the Lord founded the Church; from this rock Peter derived his name; on a rock of this kind the *tracks of the serpent* are not found. Matt. xvi. 15, 16, explained. The apostles called gods; Peter in the person of all makes the profession; to the testimony of Peter He makes a return; because thou hast said to Me, "Thou art the Christ," &c., I say to thee, not in vain words, but significant and effective, that "thou art Peter, and on this rock," &c. To Simon who believed on the rock Christ, He bestowed the

name of Peter, and, according to the metaphor of a rock, it is rightly said to him, "I will build My Church upon thee." *The gates of hell* are vices and sins, or certainly the doctrines of heretics. Many think the term "Satan," applies not to Peter, but to the devil. Peter the first amongst those who were first. If Christ's promises to Peter (Matt. xvi.) had been for the present, and not, as they were, for the future, no error would ever have found place in him. Paul went to see Peter, to pay honour to the first apostle; he did not truly withstand Peter, himself having been guilty of the same dissembling. Others think that the Cephas blamed was not the Apostle Peter, but one of the seventy disciples; reasons for that opinion. Peter and Cephas the same in Hebrew and Syriac. Peter, the Pontifex of Christians, founds the Church at Antioch, goes to Rome, where he continued for twenty-five years bishop of that city, (p. 107-118.)

HILARY THE DEACON, (*Ambrosiaster*).—Peter, not Andrew, received the primacy, though Andrew the first to follow Christ. Peter, first amongst the apostles, how much more amongst others. Paul goes to see Peter, because Peter the first amongst the apostles, to whom Christ delegated the care of the Churches. Peter received the primacy to found the Church, Paul a primacy in founding the Churches of the Gentiles. Peter alone had a primacy amongst the apostles; which of them would dare to withstand Peter, the first apostle, but another such a one, who, confiding in his election, knowing himself not unequal, might reprove what the other had done inconsiderately. The didrachma asked from Peter, the first amongst the apostles. As all the apostles were in Christ as the Teacher, so also, after the Saviour, all were included in Peter, as their head, that he might be the shepherd of the Lord's flock. Luke, xxii. 31, 32, applied, Christ praying for all in Peter, as the one set over all, (p. 118-120.)

S. AUGUSTIN.—Had said, in a certain place, of the Apostle Peter, that, on him, as on a firm rock, the Church was founded; a sense sung by many from a hymn by blessed Ambrose; but, since, he had expounded the phrase, as to be understood of Him whom Peter confessed; and thus Peter would represent the person of the Church. Let the reader choose whichever of these two senses may be the more probable. The most certain succession to reckon

from, that of the Bishops from Peter. Paul, in reproving Peter, an example, that inferiors may venture to resist superiors, for the defence of evangelical truth. Peter the first of the apostles ; Luke, xxii. 31, 32 applied. Authority of the Pope derived from the authority of the holy Scriptures. Change of Peter's name a great thing, as in it the Church shadowed forth. To *Feed My sheep*, pertains that thou, Peter, lay down thy life for My sheep. Judas denotes the bad, as Peter the good, yea, the body of the Church, but in the good. If, "To thee I will give the keys," were only spoken to Peter, the Church does not this ; if the Church does it, Peter denoted the whole Church, when it excommunicates and absolves. Who knows not that Peter is the first of the apostles ; he bears the person of unity, one for all, because unity is in all. Peter, by reason of the primacy of his apostolate, was, by a figurative generality, the personification of the Church ; by more abundant grace one, and that the first apostle. When Christ said to him, "To thee I will give the keys," Peter denoted the universal Church. The Rock means Christ, Peter the Church. The term "Satan" applies to Peter ; he the rock on which the Church should be built. What had Peter left that he should receive the whole world ? Things said to Peter, which have no clear meaning, unless referred to the Church, which he personified on account of his primacy amongst the disciples. The Lord prayed for Peter, (Luke xxii. 32), that the word of truth be not taken out of his mouth *exceedingly* ! Christ commends His sheep to Peter, as to another Self, wishing to make him one with Himself, that He might be the head ; that He might not commend them to Peter as to another, He questions him thrice. Luke, xxii. 31, 32, applied. Peter, the type of the Church, in the order of the apostles first, often answers one for all. His name changed, that he might signify the Church. As Christ is the rock, Peter is the Christian people, and holds the principality of the apostleship. He is in the order of the apostles first and principal, in whom the Church was figured, both the strong and the weak, both being represented, because the Church exists not without both. In many places of Scripture Peter bears the person of the Church ; what was given to him singly was given to the Church. In this one Peter was figured the unity of all pastors. Peter's faith the rock. He is the first of

the apostles ; his confession the rock on which the Church is to be built. Amongst the twelve, Peter alone, almost everywhere, bore the person of the Church, and on this account merited to hear, "To thee, I will give the keys." Hence the excellency of Peter, that he bore the figure of the universality and unity of the Church. Accordingly, the strength of the Church especially commended in him, and a certain weakness also denoted. Justly also, after His resurrection, the Lord commended to Peter His sheep to be fed ; but when Christ speaks to one, unity is commended ; and to Peter primarily, because he is the first amongst the apostles. The sheep commended to us, because commended to Peter. Peter ordained Stephen, Paul persecuted him. Peter represents the Church Catholic, and the keys given to the Church, when given to Peter ; and as Peter was pardoned when he had denied the Lord, so ought the Church to pardon her amended sons. The succession of priests from the See of Peter, even to the present episcopate, holds me in the Catholic Church ; this is the rock which "the gates of hell" overcome not. Cyprian says that the Lord chose Peter the first, and upon him built His Church ; having learnt, as we, from the Scriptures, how in him the primacy of the apostolate is pre-eminent ; for who knows not that the principality of the apostolate is to be preferred before any episcopate whatever, (p. 120-133.)

PALLADIUS.—On this rock, that is, on this confession (of Peter) I will build My Church. Christ prayed, (Luke, xxii. 31, 32), not only for Peter, but for all who have the faith of Peter, (p. 133.)

PRUDENTIUS.—Peter holds the first chair, is the very chief disciple of God, (p. 133.)

VICTOR OF ANTIOCH.—List of the apostles, not given at random, but in order ; hence Simon called Peter, the Lord being about to build the Church on him, that is, on the sound doctrine of Peter, and his unshaken faith. Mark gives briefly what is given more fully in Matthew (xvi.), to avoid saying something in favour of his master, (p. 133-4.)

S. INNOCENT, POPE.—Through Peter both the apostolate and the episcopate took its beginning. Peter first at Antioch ; hence, as having been the first see of the first apostle, its

privilege; and would not yield to Rome, but that he honoured that city but for a time, whereas Rome received him to herself, and he was martyred there. What was delivered to the Roman Church by Peter, the prince of the apostles, ought to be observed by all. From Peter the episcopate itself, and the whole authority of the name spring. By a rule preserved by the whole world, answers to questions always emanate from the apostolic fountain, especially when a question of faith is ventilated, all bishops ought to refer to Peter, as the author of their name and dignity, (p. 134-6.)

S. ZOSIMUS, POPE.—Peter has charge of all Churches, especially of that in which he sat, (p. 136.)

S. BONIFACE, POPE.—Highest place in the priesthood granted by the Lord to Peter; who was constituted the perpetual shepherd of the Lord's flock; and in him the foundation of the universal Church was laid; and he cares for any Church wherever situated. In him the government and supreme authority stand firm. By the Lord's sentence there remains on Peter the solicitude of the universal Church, for it was founded on him; and none can enter the kingdom of heaven without the favour of the door-keeper; it being certain that the universal Church is founded in him, (p. 136-7.)

PAULUS OROSIUS.—Peter the rock of the foundation of the Church; the rock on which Christ founded His Church. Did He promise to thee, Pelagius, "On this rock I will build My Church?" (p. 137-8.)

ZACCHÆUS.—Into the person of Peter the power of all priests is gathered together, (p. 138.)

S. CELESTINE, POPE.—The necessity of being concerned as regards all imposed in the person of Peter; Christ choosing, amongst His apostles, not one who might be inferior to another, but him especially who might be first, (p. 138.)

PHILIP, THE LEGATE.—It is doubtful to none, yea known to all ages, that Peter, the prince and head of the apostles, the pillar of the faith, the foundation of the Catholic Church, received the keys, who even now and always lives and judges in his successors, (p. 139 note.)

S. *MAXIMUS of Turin*.—Peter found a grace greater than that which he had lost ; as a shepherd he received the flock to guard, and became a support to all ; and, he who had tottered, a foundation to the rest by stability of faith. He is called the rock of the Churches, as the first to lay the foundations of the faith among the nations ; and as an immoveable stone he holds together the framework and the mass of the whole Christian work. He has a fellowship in Christ's name, and through Christ was made the rock, the Lord saying, "Thou art Peter," &c. The helms of the whole Church, and the keys of the kingdom committed to him. Peter and Paul eminent amongst the apostles, excelling by a certain peculiar prerogative. Both received keys from the Lord ; the one of knowledge, the other of power ; but between themselves which is to be preferred to the other uncertain ; they being equal in merits, because equal in martyrdom. He who brought water out of the rock, founded the Church on Peter ; he the principal of the apostles. Because Christ is the rock, Simon was named Peter, that he who had a fellowship of faith with the Lord, with the Lord should also have a unity of name. On account of the confession, Christ made Peter have a perpetual primacy in heaven and in His kingdom. What more just than that the Church should be founded on him, who gave so great a foundation to the Church, (p. 139-42.)

S. *CYRIL of Alexandria*.—Peter preeminent amongst the disciples, and set above the rest. Christ the foundation of all things ; and as foundations closer and nearer to us are the apostles and evangelists ; and Peter also, Christ saying to him, "Thou art Peter, and on this rock," &c., calling, I think, the rock, the immoveableness in the faith of the disciple. Peter the mouth of all the choir. To Peter the coryphæus, having hinted at his denial, He says, "I have prayed for thee that thy faith fail not ;" and, bringing in a word of consolation, says, "And thou being once converted confirm thy brethren," (Luke xxii. 31, 32) ; that is, become a support and teacher of those who come to me by faith. He suffers him no longer to be called Simon, exercising authority over him already, as having become His own : and, allusively to the name from the rock, changes his name to Peter, for on him He was about to found His Church. All speak by one, the preeminent one, Peter, who was set over them ; their coryphæus as set

over them. The prince and chosen one of the apostles, and leader of the disciples. The firm faith of Peter, allusively called a rock, on which the Church has been founded, and is indestructible by "the gates of hell," (p. 142-7.)

PAUL OF EMESSA.—On this faith, on this rock the Lord placed the foundations of the Church. Peter the coryphæus of the apostles, the mouth of the disciples, (p. 148.)

THEODORET.—Peter the divine coryphæus of the apostles. Church "built on the foundation of the apostles and prophets," and the Lord Himself said to Peter, "Upon this rock I will build My Church." The devout faith and true confession of Peter a rock. He constituted the apostles shepherds, and therefore said to Peter, "Feed My sheep." "Other foundation none can lay but that which is laid, which is Christ Jesus;" Peter also laid this foundation, or rather the Lord Himself, He saying, "On this rock I will build My Church." Paul goes to see Peter, rendering suitable honour to the coryphæus. The Lord ordered Peter, the first of the apostles, who confessed that he loved Him more than the rest, "to feed His sheep." John xxi. 15-17, explained: Peter had honour above the others, and Christ says to him, "Feed My sheep," and communicate of thy provident thought to thy fellow-servants; feed as thou art fed, and rule as thou art ruled; and the grace derived from Me repay to them. He is twice ordained the shepherd; and, at the third question, the Lord seeing his fear, dissolves it by the prediction of his death, intimating that the denial was a matter of economy, and not of mind; saying to him, "Simon, Satan hath desired to sift you as wheat," &c. (Luke xxii. 31, 32.) For, as I did not overlook thee when tottering, so do thou also become a support to thy brethren when shaken, and communicate of that help, of which thou hast partaken. For this do I permit thee to stumble first, and suffer thee not to fall, contriving through thee stability for the wavering. Thus did the great pillar support the tottering world, and not suffer it to fall down utterly, but raised it up and made it stable, and received a command "to feed the sheep" of God. Peter, the great foundation of the Church was shaken; but having denied thrice, remained first, cured by his own tears, and commanded to apply the same cure to the brethren, Christ saying, "Thou converted confirm thy brethren." (Luke xxii. 32.) The Lord permitted the first

of the apostles, whose confession He had fixed as a kind of groundwork and foundation of the Church, to be shaken and to deny; and again raised him up, teaching two things, not to trust to ourselves, and to confirm the wavering. He puts forward the throne of Mark, and yet he knows well that the great city of Antioch has the throne of Peter, who was both the teacher of Mark, and the first, and coryphæus of the choir of the apostles. If Paul hastened to Peter, how much more we to the Apostolic throne, to which pertains the primacy in all things, (p. 148-153.)

CASSIAN.—Interrogate him who has the highest authority, both as disciple amongst disciples, and as teacher amongst teachers; who ruling the helm of the Roman Church, as he had the supremacy of faith, so also had he the supremacy of the priesthood. Peter, prince of the apostles, tell us how the Churches have to believe God. It is certain that none shall enter the gate of the kingdom, but he to whom the key placed by thee in the Churches shall open it. Read the Gospel; there thou hast my person, where thou hast my confession. It became the first to answer, that the same might be the order of the answer, as was the order of honour. This faith merited heaven; this faith received the keys of the heavenly kingdom. “The gates of hell” are the perfidy of heretics. The perfect faith of the apostle received in some sort the power of the divinity, (p. 154-5.)

S. PROSPER of *Aquitaine*.—Peter, the most firm rock, which, from that principal rock, received both a participation of His virtue and name. Luke, xxii. 31, 32 applied. Peter, constituted shepherd of shepherds, rules both subjects and prelates, is shepherd of all, because, besides lambs and sheep, there is nothing in the Church. See note, p. 156, Part I. This piece may be by *St. Eucherius*, (p. 155-6.)

S. XYSTUS III., POPE.—Peter, a witness of our congratulations, as he is the beginning of our honour; he was present at the crowning, who failed us not in the battle. The result has shown what it is to think with us. Peter, in his successors, has delivered what he received; he is the first amongst the apostles, (p. 157.)

S. LEO, POPE.—The firmness of the foundation whereon the whole Church is built is not shaken; for the solidity of the faith praised in the prince of the apostles is perpetual, and

so abides what Christ constituted in Peter. The disposition of truth remains, and Peter perseveres in the received firmness of the rock, and deserts not the helm of the Church which he assumed. Peter was so ordained above the rest, that, whilst called a rock, while pronounced a foundation, constituted door-keeper of the kingdom of heaven, arbiter of what is to be bound and loosed, we might know, by the mysteries of his name, of what kind his association with Christ. He still executes all the parts of his offices and cares; all done by us is of his work and merit, in whose see his own power lives and his authority is pre-eminent. This has that confession of his obtained; no heretical perverseness, nor pagan treachery can overcome it. In him is the solicitude of all shepherds, with the guardianship of the sheep commended to them. Peter is not only the prelate of this see, but the primate of all bishops. Peter alone received many things, and participated in what passed to any one else. The one Peter is set over the calling of the nations, over all the apostles, and all the fathers of the Church; that though there be many priests, and many shepherds, Peter rules over all as made his own, whom Christ also rules by a supreme headship. Peter had a wonderful fellowship in Christ's power; and if He willed other rulers to have something in common with him, never has He given, but through him, whatever He denied not to others. As the Father has made known to thee My Divinity, so also do I make known to thee thy eminence. For "Thou art Peter," that is, whereas I am the rock, the cornerstone, the foundation, yet thou also art a rock, because, consolidated by My might, that what things are Mine alone by My power, may be common to thee by participation with Me. The right indeed of this power (the keys) passed also to the other apostles, but not in vain is that intrusted to one, which is intimated to all. (Matt. xvi. 18, 19.) The Lord says, "Behold, Satan hath desired to sift you as wheat, but I have prayed for thee," &c., (Luke xxii. 31, 32), that ye may not enter into temptation. All are in danger, and had need of the divine protection, yet special care is taken of Peter, and for his faith He prays, as if the state of the others would be more sure, if the mind of their prince were not conquered. In Peter, therefore, the fortitude of all is defended, and divine grace so ordered, that the firmness given to Peter, may, through Peter, be

conferred on the apostles. And therefore we may reasonably rejoice in the merits and dignity of our leader, whom He made the prince of the whole Church, so that whatever is rightly done and rightly ordered by us in these days, is to be referred to his doing and governing, to whom was said, "And thou converted confirm thy brethren." So also John xxi. 17, is applied; Peter being still the shepherd, extending his care to the whole people of God, especially to us his disciples. By the loftiness of his faith Peter received the firmness of an inviolable rock, on which the Church is founded, so as to prevail over the gates of hell, and the laws of death. Peter prepared for the rule of the whole Church. (Matt. xvi. 18.) To Peter above the others is the care of the fold of the Lord consigned. The Lord willed the gift of teaching the divine religion so to belong to the office of all the apostles, as to seat it chiefly in Peter, the highest of all the apostles; and from him, as from the head, to flow into the whole body, that whoever recedes from the solidity of Peter may know that he has no part in the divine mystery. For Peter, assumed into the participation of His indivisible unity, He willed to be named what he was by saying, "Thou art Peter, and upon this rock I will build My Church," that the rearing of the eternal temple might now consist in the solidity of Peter, and thereby be so strengthened, that neither men, nor "the gates of hell" should prevail against it. To thee has been delegated the vicegerency of our government, that, in the care which we owe to all the Churches, thou mayest become a helper. Even amongst the apostles, in likeness of honour, there was a distinction of power, and it was given to one to be preeminent over the others, out of which form has arisen the distinction amongst bishops, so that in every Province there should be one accounted first, and the universal Church should move together to the one See of Peter, and nothing anywhere disagree with its head. The rock of Catholic faith, a name which Peter took from the Lord, admits no trace of either impiety. Peter, from the principal rock, drew the solidity both of power and name, (p. 157-165.)

ARNOBIUS JUNIOR.—Luke xxii. 32, applied. Whoso goes forth from the Church of Peter shall perish of thirst. Peter, the Bishop of Bishops, had a greater grace after his denial than before. None of the apostles but Peter

received the name of the shepherd ; Christ alone had that title, but, after the Resurrection, He bestowed on Peter the merit and the power implied by it, as a proof that he had not only recovered what he had lost, but acquired much more, (p. 165-7.)

S. PETER CHRYSOLOGUS.—The Lord commends the sheep to Peter, in His stead, to be fed. Peter, the first of all the apostles, had his name from a rock, because he first merited to found the Church by firmness of faith. Let Peter hold the old principality of the Apostolic chair, (p. 167.)

COUNCIL OF CHALCEDON.—See Part II. Index, p. 394.

SEDULIUS.—To Peter specially is assigned the dignity of feeding the flocks, and this for a motive, (p. 168.)

S. PROCLUS.—Peter the coryphæus of the disciples, the foremost of the apostles, the key-bearer of heaven, (p. 168.)

SALVIAN.—Peter, the prince of the apostles, punished with death Ananias and Saphira, (p. 168.)

S. BASIL of *Seleucia*.—Peter the coryphæus of the apostles, the chief of Christ's disciples, (p. 168.)

S. NILUS.—Peter is set as the first stone of the Church ; the head of the choir of the apostles, and always ruled amongst them, (p. 168-9.)

S. SIMPLICIUS, POPE.—On Peter the Lord enjoined the care of all the sheepfolds, and promised that against him the gates of hell should not prevail, (p. 169.)

FELIX III., POPE.—From Peter the full grace of all Pontiffs has been derived ; he is the chief of the apostles, and the rock of faith ; and to him were intrusted the keys of the heavenly mysteries. By Christ's ordering, the dignity of all priests is consolidated by the Apostolic See. The solicitude of all the Churches belongs to Peter, who is the head of all. The Council of Nicæa carried with it the confirmation of facts, and the authority of the Holy Roman Church, (p. 169-70.)

S. GELASIUS, POPE.—The care of the whole fold delegated to Peter in Luke xxii. 32; and John xxi. 17. Rome, the Apostolic See, to which obedience is due according to the divine precepts, and the statutes of the Fathers. Reverence to be paid to the first See, that of Peter, by which the dignity of all priests has always been strengthened and confirmed. Honour adjudged to it by the Council of Nicæa, in accordance with that of Matt. xvi. 18, 19; and of Luke xxii. 32. Christ's discourse so often addressed to Peter, that, a head being constituted, occasion of schism might be removed, and for the compactness of unity, that all the body of Christ may tend to one head. Hence our forefathers sent to the See of Peter the beginnings of their priesthood thence derived, asking thence the support of their own solidity, thus making apparent to all that the Church is truly one and indissoluble. Of the twelve apostles, sustained by like merits and like dignity, Christ willed one to be chief, and directed him to Rome, thus guiding Peter, the first and principal one, to the first and principal city, He granted that that See should never be conquered by "the gates of hell," and be the safest harbour, (p. 170-3.)

S. AVITUS.—Episcopal power totters when the head assailed; if the Pope of that city, Rome, be called in question, not a Bishop only, but the Episcopacy shaken. Peter the head of the apostles, that is, prince of princes, (p. 173.)

ANASTASIUS II., POPE.—The primacy in the universal Church assigned by the Lord to the See of Peter, (p. 173.)

PART II.

- S. CLEMENT of *Rome*.—How the letter of Clement to the Corinthians points to the authority of the Church of Rome, and the magisterium of her Bishop. That Epistle read publicly in the Churches for several centuries—as also, it seems, was that of one of his successors, Pope Soter—and was regarded by some as part of the canonical scriptures. His teaching as regards the succession and authority of the priesthood and episcopacy, (p. 175-9.)
- S. HERMAS.—His work regarded by some as canonical scripture; a copy of it is ordered to be given to Clement, who was then probably Bishop of Rome, that he might send it to foreign cities, as a thing intrusted, or permitted, to him, (p. 179-80.)
- S. IGNATIUS.—Peculiarity of the language used by him when addressing the Church at Rome. His teaching as regards the Hierarchy and succession, (p. 180-2.)
- S. POLYCARP.—Comes to Rome to confer with Pope Anicetus, as to the day on which Easter ought to be kept, (p. 182-4.)
- MARCION.—His appeal, or application, to Rome, (p. 184, note.)
- S. SOTER, POPE.—Addressed the Corinthians, as a father his children; his epistle seems to have been read publicly in the Churches, (p. 184-5.)
- ST. DIONYSIUS of *Corinth*.—Peter and Paul teach together in Italy, and suffer martyrdom there, (p. 185-6, note.)
- S. VICTOR, POPE.—Appeal of the Montanists, and of the brethren in Gaul, to the Pope. Victor and the Asiatic Churches, on the Easter question. Polycrates summons a Council of Eastern Bishops, at the Pope's request, who attempts to cut off from communion the Churches of all Asia, together with the neighbouring Churches. Remonstrances addressed to the Pope beseeching him not to cut off whole churches, and the grounds and nature of those appeals, (p. 186-191.)

S. IRENÆUS.—To those who wish for truth, there is the tradition of the apostles, and the succession of the bishops from them; but, for brevity's sake, it is enough to guide to truth, and confound heresy, to indicate the Apostolical tradition and succession of bishops, of the greatest, most ancient, and universally known Church, founded and organized at Rome by the apostles Peter and Paul. For, it is a matter of necessity that every Church should agree with, or resort to, this Church, on account of its more powerful principality. Those apostles committed the office of the Episcopate to Linus, to whom succeeded Anacletus; to him Clement, the third from the apostles. In his time the Church in Rome wrote to the Corinthians, confirming them to peace, renewing their faith, and declaring its tradition. Eleutherus now, in the twelfth place from the apostles, holds the succession of the Episcopate. In this order, and by this succession, the ecclesiastical tradition from the apostles, and the preaching of the truth, have come down to us. Since, therefore, we have such proofs to show, we ought not to seek the truth amongst others, which it is easy to obtain from the Church. The deputation of S. Irenæus to Rome, probably regarding the Montanist heresy, (p. 192-6.)

CLEMENT of *Alexandria*.—Who appointed James the first Bishop of Jerusalem. Clement's test of truth and error, (p. 197-8.)

TERTULLIAN.—The keys of heaven left to the Church through Peter. Praxeas prevails on the Bishop of Rome, when on the point of acknowledging the prophecies of Montanus, and by that acknowledgment bringing peace to the Churches of Asia, to recal his letters of peace, pleading to him the authority of his predecessors. The Bishop of Rome, the Pontifex Maximus, the Bishop of Bishops, sends forth a peremptory edict. His rule of prescription or criterion of truth and error. Marcion and others believed first in the doctrine of the Catholic Church, in the Church of Rome, under Eleutherus. Clement ordained by Peter. The chairs of the apostles, to this very day, preside over their own places; so that, if thou art near Italy, thou hast Rome, whence we also have an authority near at hand. That Church how happy, into which the apostles poured out all their doctrine with their blood. Let us see what she has learnt and taught. Let us see, (speaking of the

authenticity of St. Luke's Gospel,) what the Romans close at hand trumpet forth, to whom both Peter and Paul left the Gospel sealed also with their own blood. The same authority of the Apostolic Churches will defend the other Gospels also. Paul withstands Peter, not on a point of doctrine, but of conversation. As a Montanist, Tertullian asserts that Peter's prerogatives were only personal, that is, not to be transmitted to his successors; that he had allotted to him the offices of discipline only, and did not preside with sovereign, but ministerial, power; that power belonging only to the Montanistic Church, the nature of which explained, (p. 198-204.)

CAIUS.—His test of truth and error. Pope Victor's condemnation of Theodotus, (p. 205-6, note.)

CLEMENTINES.—*See Index, Part i. (p. 349.)*

ORIGEN.—*See Index, Part i. (p. 349.)*

S. CYPRIAN.—Letter of the Church of Rome to Cyprian, during the vacancy of the Apostolic Chair. From the words to Peter (Matt. xvi. 18, 19,) are the honour of bishops, and the ordering of the Church; thence also the ordination of bishops runs down along the changes of times and of successions. Accused at Rome, he thinks it necessary to render an account of his acts and discipline; this conduct commended, as also his modesty. Novatian is set up at Rome as an adulterous and opposed head; his party seeming to regard Novatian as possessing the primacy, as entering into his claim to be Bishop of Rome; Cyprian orders his messengers to Rome, to hold to the root and womb of the Catholic Church, and to adhere firmly to Cornelius and his communion, that is, the unity alike and the charity of the Catholic Church; Cornelius having by a legitimate ordination succeeded to Bishop Fabian; whereas Novatian succeeded to none, but sprung from himself, setting up a chair for his party, and assuming the primacy. So also, at his advice, Fortunatus held communion with Cornelius, that is, with the Catholic Church; Cornelius having mounted to the lofty summit of the priesthood by all the steps of religion, when the place of Fabian, that is, when the place of Peter, and the rank of that sacerdotal chair was vacant, and was a man of such firmness, that the Emperor at Rome would more willingly hear of a rival prince raised up against himself,

than of a Bishop of God established at Rome. The Church founded on Peter, for (or, from) a principle of unity. *Case of Fortunatus, Felicissimus and others.* Their appeal to Rome rejected by Cornelius, who complains that Cyprian had not informed him of the facts. They had sailed to Rome, as if truth could not sail after them, and carried with them letters from schismatics and profane persons to the chair of Peter, and the principal Church, whence the unity of the priesthood took its rise; to the Romans, praised by the apostle, and to whom faithlessness cannot have access. Cyprian seems to blame this appeal to Rome, but see note (p. 215.) *Case of Marcianus, Bishop of Arles.* Cyprian appeals to the Pope (Stephen), to condemn and depose Marcianus, and that another be substituted in his place; and that, instead of pronouncing sentence on others, Marcianus have sentence pronounced against himself. *Case of Basilides, Bishop of Leon and Astorga; and Martialis, Bishop of Merida, in Spain.* Basilides, having been deposed, appeals to Pope Stephen, seemingly to be restored to his Episcopate, and appears to have been successful; having, according to the council held under Cyprian, deceived the Pope, whose negligence though condemned, his power is not denied. *Case of Stephen and Cyprian, on baptism by heretics.* A council under Cyprian having decreed that baptism by heretics is null and void, wrote, in that sense, for Pope Stephen's sentence and approval. The Pope condemned their opinion as false, and an innovation, threatening excommunication against those who held it. The comments of Cyprian, Firmilian, and of a Council of Carthage on the Pope's decision and threat, and the power claimed to excommunicate all, both in the East and the South, (p. 205-224.)

FIRMILIAN.—See Index, Part i. (p. 351.)

S. DIONYSIUS of *Alexandria*.—A charge having been brought to Rome, and laid before the Pope, by accusers from Pentapolis, of Upper Lybia, against the orthodoxy of the Bishop of Alexandria, the Pope writes to that Bishop, who defends himself by a letter to the Pontiff, and writes a work against the heresy of which he is accused. He also applies to Rome for the Pope's counsel, lest he may act in error; and again, during the controversy between Cyprian and Stephen, he wrote to the Pope, interceding for all those men, (p. 224-6.)

S. ANATOLIUS.—The Asiatic bishops refuse to yield to the authority of the successors of Peter and Paul on the question of Easter. The Samosatene, though deposed, refuses to give up the court-house; but is justly ordered by Aurelianus to yield it to those to whom the Bishops of Italy and of the city of Rome should send letters (note to p. 227), (p. 227.)

COUNCIL OF ARLES.—As it had not been in the power of the Pope to leave the place in which the apostles daily sit, the synod writes to him, that they had resolved that by you who hold the greater dioceses, by you especially, our sentence be made known to all men, (p. 227-9.)

EUSEBIUS of *Cæsarea*.—The apostolic succession in the Church of Rome. The rulers of the Church are those who have received their succession from the apostles. Peter, the truly blessed rock, in which we are placed. His views on schism. See index, Part i. p. 351, (p. 229-230.)

COUNCIL OF NICÆA, 325.—The ancient customs, in Egypt, Lybia, and Pentapolis, to be preserved, so that the Bishop of Alexandria have authority over all these, since this is customary also to the Bishop of Rome, (p. 245.)

S. JAMES of *Nisibis*.—Simon fed the flocks of Christ, both lambs and sheep; and having accomplished his time, delivered those flocks to you and departed, (p. 231.)

S. JULIUS, POPE. *Pope Julius, the Eusebians and Athanasius*.—The Eusebians write to Julius, asking him to call a council, and to be himself judge, if he so pleased, between them and Athanasius. Summoned by the Pope, Athanasius goes to Rome; why the Eusebians, as a body, decline to appear. The defence and innocence of Athanasius acknowledged; he is admitted to communion; the Eusebians condemned. As the care of all belonged to the Pope, on account of the dignity of his throne, he restores Athanasius to his Church; as also various other Eastern bishops, who had also fled to Rome, are restored to their respective Churches, from which they had been extruded by the Arians. The Pope threatens the Eusebians that he will not bear with them any longer, if they cease not from their innovations. The Eusebians are indignant and reply, acknowledging that the Church of the Romans carries with it an enviable honour among all men, as hav-

ing been the school of the apostles, and the metropolis of orthodoxy from the beginning; but all this written in an ironical tone, accompanied by opposition, and language insulting to, and even threatening the Pontiff. The Pope's reply. The ecclesiastical canon forbids the Churches to make canons beside the will of the bishop of Rome. *Marcellus, Bishop of Galatia*, appeals to Rome, declaring it necessary for him to appear there to defend and explain his faith. He is restored to his see. Other bishops also fly to Rome, from Thrace, Cœle-Syria, Phœnicia, Palestine, Alexandria, and other parts, and presbyters not a few. Of these, Paul, Bishop of Constantinople, Asclepas of Gaza, Marcellus of Ancyra, and Lucius of Adrianople, acquainted the Bishop of Rome with their case, and he, according to the prerogative possessed by the Church in Rome, fortified them with letters, and sent them back to the East, restoring each to his own place. They set out from Rome, and, on the strength of the Pope's letters, again took possession of their churches. With regard to the Church of Alexandria in particular, the custom had been to write first to the Pope, that so what was just might be decreed from Rome; and even in a case of suspicion against a Bishop of Alexandria, word ought to have been written to the Church of Rome. Julius also pleads that what had been received from Peter, that only had he signified in his letter, as all men know. *Ursacius and Valens* proceed to Rome, and recant to Pope Julius; declaring that should at any time the Eastern bishops, or Athanasius, wish to bring them to judgment, they would pay no attention thereto, contrary to the Pope's judgment and desire. *Note on Pope Liberius*, (p. 240-4); the judgment of Athanasius on that Pope; the Arians did not even spare him, nor respect his bishopric, though an apostolic throne, is the metropolis of Romania, and her bishops apostolic men, thinking that if they could persuade Liberius, they would soon prevail over all. How he hated the Arian heresy. The intrigues of the Emperor and his creatures to seduce Liberius. After his banishment, during two years, he subscribes, through fear of death, not from choice; and his conduct is not to be considered as an act of his will, but a proof of his hatred of the Arian heresy, (p. 231-40.)

COUNCIL OF SARDICA.—Appeals, on the part of Bishops, to Rome, to honour the memory of the Apostle Peter.

Extent and nature of those appeals, and of the power of the Pontiff; it being best and most congruous, that the priests of the Lord, from each of the several provinces, refer to the head, that is, to the See of the Apostle Peter, (p. 240-6.)

S. HILARY of *Poitiers*.—To condemn the decisions of the bishops, their predecessors, is to renounce their own episcopate. S. Hilary's asserted anathemas against Liberius considered; as also the Sirmian formularies, (p. 246-250.)

S. ATHANASIUS.—See *Pope Julius*, *index*, *Part ii.* p. 376-7.

S. OPTATUS of *Milevis*.—The chair is the first of the marks of the Church, where, unless a bishop sit, the second, which is the *Angelus*, another mark of the Church, cannot be added. Thou canst not deny that, in the city of Rome, on Peter first was an episcopal chair conferred, in which sat the head of all the apostles, Peter, thence called Cephas; in which one chair unity might be preserved by all; nor the other apostles assert, each for himself, his individual chair; that he might at once be a schismatic, who against that one chair should place another. Therefore, in that one chair, the first of the prerogatives, Peter sat first, to whom succeeded Linus. The succession given from Peter to Siricius, who is at this day associated with us in the one bond of communion. Do you wish to claim for yourselves the holy Church, produce the origin of your chair. They sacrilegiously fight against the chair of Peter; and this chair, the first of the prerogatives, is ours through Peter; and this carries with it the *Angelus*; and through the chair of Peter, which is ours, the other marks also are with us. In the person of Peter is the model, both of creating and retaining unity. Christ preferred this unity to His vengeance, and wished all His disciples to be in one; hence, after Peter's denial, he not only is pardoned, but preferred before all the apostles; received of the kingdom of heaven "the keys" to be communicated to others, (p. 251-5.) See *index Part i.* p. 353.

LUCIFER of *Cagliari*.—We are, by succession from the apostles, bishops, (p. 255.)

S. DAMASUS, POPE.—The decrees of the Council of Rimini, however numerous the bishops assembled there, constitute no prejudice against the truth, amongst other reasons,

because the sentence of the Bishop of Rome, which ought to have been sought for before all others, had not been given in favour of them. Those of the East his children; his the apostolic chair; and to show reverence to it redounds to the honour and advantage of those who bestow it. Peter's example teaches him how to steer the helm put into his hands, to the honour of which he confesses himself unequal. Timotheus, the disciple of Apollinaris, deposed by him; and this, probably, at the request of Basil, and other Eastern bishops; he complains that the deposition of Timotheus is again required of him, though he, as well as his master, Apollinaris, had been already deposed by him; whose supporters will perish if they resist the canon of the Church. *Damasus and Peter, Bishop of Alexandria*. Peter, having been appointed the successor of Athanasius, the imperial and Arian party installed Lucius in his stead; on which Peter fled to Rome; and having remained there about five years, he returned to Alexandria, with a letter from Damasus; upon which his see and churches were restored to him. Damasus, though equal in office, excels bishops by the prerogative of the Apostolic See, (p. 255-7.)

S. EPHREM.—The successors of the apostles constituted by divine appointment to govern the Church. The sects to be required to prove the date of their existence; and then from whom they received ordination; and if from us they received ordination, and afterwards repudiated it, this is proof sufficient against them; if from themselves, this their reproof and shame; the Lord gave the succession to the apostles, and in our Church it is continued, (p. 257-8.)

S. GREGORY NYSSEN.—See Part i. index p. 354.

S. GREGORY of Nazianzum.—Athanasius is elevated to the throne of Mark; the successor of his piety, and of the government of his see; one of his many successors; a true successor as of the same faith; not as some, who succeed, as darkness succeeds to light. The faith of Rome was of old, and still is now right, binding the whole West by the saving word, as is just in her who presides over all, (p. 259-260.)

S. BASIL.—The Arian heresy spreading again in the East, and bishops driven from the dioceses, we look to your

supervision (Pope Damasus) as the only remedy for these evils. That supervision rumoured, but the hope disappointed, and therefore this appeal to you by letter to help us, and to send those hither who may restore peace to the Churches. This nothing new nor unprecedented, but customary, as tradition and historical evidence prove; as the instance of Pope Dionysius shows, who sent letters of visitation to our Church of Cæsarea. But unless you be moved to aid us at once, you will not find in a short time any one to stretch out your hand to. This appeal was sanctioned by Athanasius; and as, to send legates with a decree involved difficulty, Basil is of opinion that the Pope should use his own authority in the matter. *Eustathius of Sebaste*; after having been deposed for Arianism, he devised a journey to Rome, and was restored to his see by the most blessed Bishop Liberius, on his showing a letter from that Pontiff restoring him; but, as that bishop had abused the power and confidence given him by Liberius, and relapsed, Basil calls on Damasus to repair the evil done, by withdrawing the favour granted him as thence had arisen his power to injure the Churches. The party of Paulinus, going about showing a letter from the West, from Pope Damasus, assigning to them the episcopacy of the Church of Antioch; he desires the Pope to write to all the Bishops of the East condemning that party, as leaning to the doctrines of Marcellus. The Pope, the Coryphæus of the West, (p. 260-3.)

S. PACIAN.—To the Novatians, denying a power in the Church to forgive sin, he answers, that, as the apostles possessed that power, it must have been derived to us, or that the denial of this involved the denial also of the power of baptizing, and of the chrism (ordination), gifts far greater; which though, on account of our sins, it is presumptuous in us to claim, yet God, who has granted unto bishops the name even of His only beloved, will not deny to them, as His holy ones, and having the chair of the apostles, (p. 263-4.)

COUNCIL OF ROME.—Let not Damasus be made inferior to these, to whom though equal in office, yet does he excel them by the prerogatives of the Apostolic See, (p. 257.)

COUNCIL OF CONSTANTINOPLE.—The Bishop of Constantinople to have the prerogative of honour, after the Bishop of

Rome. On the reception met with by this canon (note to (p. 264-5.) The Pope summons the Bishops of that Council to a Synod at Rome, as his own members, that he may not *reign* alone, but they *reign* with him. They wished to comply, and so gratify desire, or necessity, (p. 264-5.)

FAUSTINUS.—The See of Damasus, the See of Peter, (p. 265-6.)

S. EPIPHANIUS.—Why Clement did not at once succeed Peter. The succession of the Bishops in Rome: let no one wonder that we have accurately gone through this, for by means of this the manifest truth is for ever pointed out, (p. 266-7.) *See also in Part i. p. 67-8. Ancor.*

S. AMBROSE.—Where Peter is, there is the Church; where the Church is, there death is not, but life eternal. (*See, in Part i. p. 68, in Ps. 38.*) They have not Peter's inheritance, who have not Peter's chair. The Roman Church the head of the whole Roman world; thence flow unto all the rights of venerable communion. We have recognized in the letter of your Holiness (Pope Siricius), the watchfulness of the Good Shepherd, who dost faithfully keep the gate intrusted to thee, and guardest the fold of Christ, worthy that the Lord's sheep should hear and follow thee. Why add more to the Master and the Teacher? Those whom your Holiness has condemned, have been by us also condemned, according to your judgment. This, in answer to the Pope's decision, that Jovinian ought to be put out of the pale of the Church, both by the divine sentence, and our judgment, not doubting that Ambrose will observe this, (note to p. 268.) Ambrose advises Theophilus of Alexandria, to refer the opposing claims of Meletius and Paulinus to the Bishop of Rome, taking for granted that the decision of Theophilus cannot but be such as would not displease the Pope, or such as he would not approve of; as in this way only could a useful judgment be come to, one promoting peace and union, or one that Ambrose can concur in. Satyrus, Ambrose's brother, not accounting any grace true which is not of the true faith, asked the Bishop of the place, whether he agreed with the Catholic Bishops, that is, with the Roman Church, (p. 267-270.)

S. SIRICIUS, POPE.—He may not remain silent, as on him it

is incumbent that there be zeal greater than that of all other persons : for he bears the burthens of all ; or rather Peter bears them in him ; Peter who in all things protects and defends (or, has regard to) him, as the heir of his administration. The rebaptization of heretics forbidden by his predecessor Liberius of venerable memory ; this not to be deviated from by any, who would not be separated from his fellowship. As to the times of solemn Baptism, let all abide by the rule given, who would not be rent from the solidity of the Apostolic rock, upon which Christ constructed the universal Church. The priests who have erred as regards celibacy, if they defend their error, let them know that they are deposed by the authority of the Apostolic See from every ecclesiastical honour. Let the highest Prelates of all the Provinces know, that if they think that any such may be assumed to sacred orders, (after this condemnation), a suitable sentence will be pronounced, both against them, and those so promoted, by the Apostolic See, affecting the status of both. These answers have been given to the cases referred by them to the Roman Church, as the head of their body ; hold by them, and make them known to other Bishops. It is not lawful for any of the Lord's priests to be ignorant of the statutes of the Apostolic See. His the care of all the Churches. What ordered by our forefathers not to be violated. Introducers of novelties, the foundation neglected, build upon sand. None to be ordained bishops in Illyricum, without his Legate's consent, (p. 270-3.)

- S. ASTERIUS *of Amasea*.—Through Peter the Churches* incapable of fall and unswerving ; and this in spite of the efforts of the devil, and of persecuting tyrants ; nothing more powerful than the bulwark set up by God, because the edifice of the faith had been built by the first of the apostles, (p. 274.)
- S. CHRYSOSTOM.—John xxi. 17 implies presidency over His flock, which He intrusted to Peter, and those after him ; to be appointed over His household, and placed over His goods. Peter declared to have power and to go beyond the rest of the apostles. When attempted to be deposed by Theophilus, and the Synod of the oak, he appeals to

* In Part i. p. 77, *Church*, erratum for *Churches*.

the Pope (Innocent), to display, in his favour, that vigour which became him; to repress so great wickedness; to write back that what had been done had no force; and that those, who had acted against all law, be subjected to the laws of the Church; bringing to this matter the zeal required at his hands. His panegyric of Rome, (p. 274-6.)

S. GAUDENTIUS of *Brescia*.—See Index, Part i. (p. 359.)

S. JEROM.—Thou wilt appeal to the clergy: shall I dare to say anything against those who have succeeded to the Apostolic grade? It is not an easy thing to stand in the place of Paul, or to hold the grade of Peter. He consults the chair of Peter, and the successor of the Fisherman; for, on that rock the Church is built, and whoso eats the Lamb outside that house is profane. Whoso gathereth not with thee (Damasus), scattereth. Decree, if it please thee, and I shall not fear to say *three hypostases*. If thou orderest, let a new faith after the Nicene be established. Let thy authority decide for me, whether *the hypostases* is to be avoided, or used. Signify also to me with whom I am to communicate at Antioch. The Church is rent into three parts, each eager to drag me to itself. Meanwhile, I cry out, If any is joined to the chair of Peter, he is mine. Wherefore, as thou followest the apostles in honour, signify to me with whom I ought to hold communion in Syria. Asserter of new dogmas, spare the ears of the Romans, whose faith was praised by the apostle; why, after four hundred years, teach what we knew not before? The world was Christian without this doctrine. As secretary to Pope Damasus, he replied to Synodical consultations of the East and the West. One placed above others as a remedy against schism, lest each, drawing to himself should break the Church in pieces; nor is one the Church of the Romans, another that of the whole world. Wherever a Bishop may be, he is of the same merit, of the same priesthood. When Anastasius ruled the Roman Church, a tempest from the East tried to shake the faith praised by the mouth of the apostle, but he at once struck down the noxious hydra; and as now again the same error revives, my warning is, hold fast the faith of Innocent, and of the Apostolic Chair, he being the successor of the aforesaid Anastasius, and of the Apostolic Chair. Rufinus says, nothing will be found in certain Works, but our faith. Is

his faith that which is the strength of the Roman Church, or that in Origen? If he answer, "the Roman," then we are Catholics. We know your (Rufinus's) sentiments on the resurrection, which you assert are received by all the Bishops of Italy. I wonder how Italy should approve what Rome contemns; the Bishops have received what the Apostolic See has condemned, (p. 277-281.)

S. ANASTASIUS, POPE.—Care shall not be wanting on my part to guard the faith of the Gospel as regards my peoples, and to visit by letter the parts of my body, throughout the divers regions of the earth, to prevent a profane interpretation creeping in, (p. 281-2.)

AMBROSIASTER.—Whereas the whole fold is God's, still the Church is called His House, whose ruler at this time is Damasus, (p. 282.)

S. AUGUSTIN.—He could afford not to care for his enemies, being as he was in communion with the Roman Church, in which the principality of the Apostolic Chair has always flourished. The Donatists may plead that they had suffered from evil judges (at Rome); but this is the complaint of all evil litigants. If "an angel from heaven" should say to you, Leave the Christianity of the universe, and hold to that of the party of Donatus, he ought to be *anathema*; because he would attempt to cut thee off from the whole, and push thee down into a party; or if the succession of Bishops is to be considered, how much more certainly and beneficially do we reckon from Peter, to whom, bearing a figure of the whole Church, the Lord said, "Upon this rock I will build My Church." (Then follows the succession from Peter to Anastasius.) In this order of succession no Donatist Bishop is found; and even though any betrayer (traditor) had crept in, in the order of Bishops from Peter to Anastasius who now sits in that same chair, he would nowise create a plea against the Church, the Lord providing and saying, "Whatsoever they shall say, do; but what they do, do ye not." These our proceedings (at the Council of Carthage) have been made known to you (Pope Innocent), that, to the statutes of our lowliness may be applied the authority of the Apostolic See. The Lord has placed thee (Innocent) in the Apostolic Chair; and as it would be to be guilty of negligence on our parts, not to suggest to thee what is for the good of the Church, we beseech thee to apply thy pastoral

diligence to the new heresy (the Pelagian.) God will help thee deliberating, and those holding this pernicious doctrine will more easily yield to the authority of thy Holiness, derived as it is from the authority of the holy Scriptures. (He asks the Pope to summon Pelagius to Rome); for if it be known that his Book has been anathematized, especially by the authority of your Holiness, which we do not doubt is of greater weight with Pelagius, his followers will no longer dare to speak against the grace of God. The Pope wrote back to us on all these matters in a manner that was right, and becoming in the prelate of the Apostolic See. (Pelagius, in his profession of faith to Pope Zosimus, says), If anything be set down therein, either wanting in knowledge or caution, we desire to be corrected by you, who hold both Peter's faith and chair. And if our profession be approved of by your Apostolate, whosoever shall wish to cast a stain upon me, will prove himself ignorant or malicious, or even not a Catholic. (A somewhat similar declaration was also made on the part of Cœlestius.) An ecclesiastical necessity imposed on me by Pope Zosimus, Bishop of the Apostolic See, caused me to be at Cæsarea. Pelagius and Cœlestius, by the vigilance of Councils, so also by two venerable prelates of the Apostolic See, Pope Innocent and Pope Zosimus, were condemned by the whole Christian world. Some of these Pelagians, before their condemnation by the judgment of the Apostolic See, may have been known to you, but you now see them of a sudden silent. The decisions of two Councils have been sent to the Apostolic See; thence also answers (rescripts) have come; the cause is ended; would that at length the error may end. Shall we doubt to hide ourselves in the bosom of that Church, which, even to the confession of the human race, from the Apostolic See, through successions of Bishops, heretics in vain barking around her and condemned, has held the summit of authority. Many things hold me in the Catholic Church, the consent of peoples, &c., and the succession of priests from the chair itself of Peter, to whom the Lord commended His sheep to be fed, even to the present Episcopate. Enumerate the priests even from the See of Peter; this is the rock which the proud "gates of hell" overcome not. What has the Roman Church in which Peter sat, and in which Anastasius now sits, done to you (Donatists)? Why call you an Apostolic Chair, a "chair of pestilence?" If

you had but thought of what Christ said, "They sit in the chair of Moses," &c., you would not blaspheme against an Apostolic Chair, with which you communicate not, (p. 282-9.)

S. INNOCENT, POPE.—He delegates, to the Bishop of Thessalonica, the powers granted by his predecessors, Damasus, Siricius, and Anastasius, to that see. We have sent, at your request, the rules of discipline observed at Rome. It will be for you to make them known to the neighbouring peoples, and bishops in those countries, as an instruction and admonition, how to form the faith and manners of their flocks. Let us, therefore, begin, with the help of Peter, through whom both the apostolate and the episcopate began in Christ. We have to render an account for the people of Christ; and these are the things which it behoves every Catholic Bishop, in view of God's judgment, henceforth to observe. In any causes, or contentions, it is not lawful for any cleric, whether of a higher, or an inferior, order, (without prejudice, however, to the Roman Church, to which in all causes reverence ought to be preserved), to leave those prelates who govern God's Church, and have recourse to other provinces. In any greater causes, let them, after the episcopal judgment, be referred to the Apostolic See. It is time to provide a remedy for the dissensions and schism in Spain. For this object, Bishop Hilary, and the priest Elpidius, have journeyed to the Apostolic See, the very bosom of faith. Your charity has referred to the Apostolic See what ought to be observed in doubtful matters, rather than, by an assumed usurpation, settle such matters of yourselves. Take superintendence, (Anysius, of Thessalonica), as our vicegerent, in the above-named provinces, saving the primacy over them. In your letter a kind of injury is done to the Apostolic See, to which, as to the head of the Churches, reference is made, the sentence of that see being still treated as doubtful. The question regarding Photinus is one of anxiety and difficulty, as I have to reopen a decision of my predecessors; but as that sentence seems to have been obtained by false representations, hold it lawful for you to constitute Photinus bishop. Peter's first see at Antioch; hence its privilege; and it would not yield to Rome, but that he honoured that see only for a time, whereas Rome received him to herself, and there he was martyred. Scandal has

arisen from diversity of customs regarding ordinations and consecrations. Who knows not, that what was delivered to the Roman Church by Peter the prince of the apostles, ought to be observed by all; nor anything superinduced or introduced, which has not authority, or may seem to derive its precedent elsewhere; lest they may seem to set aside the fountain-head of their institutions. Should any have gone aside from the institutions of the Roman Church, either yourself admonish them, or point them out to us, that we may know who they are who either introduce novelties, or who think that the custom of any other Church, but that of Rome, is to be followed. You have confirmed in a true manner the vigour of your religion, by approving of reference to our judgment, knowing what is due to the Apostolic See, seeing that all set in this place desire to follow the apostle from whom the episcopate itself, and the whole authority of this name have sprung. The institutes of the fathers, by a judgment not human but divine, decreed that every matter, even in remote and distant provinces, should not be accounted finished until it had come to the knowledge of this see. Diligently and congruously do you consult the *arcana* of the apostolical dignity, on which falls the solicitude of all the Churches, as to what opinion is to be held in matters of such moment, following herein the form of an ancient rule, which you know has been preserved by the whole world. You know that, throughout all the provinces, answers to questions always emanate from the apostolic fountain-head; especially so often as a principle of faith is ventilated, I am of opinion that all bishops ought not to refer save to Peter, that is, to the author of their name and dignity. We cannot wonder that, following those before you, you, in doubt, refer to us, as the head and summit of the episcopate, that something certain may be pronounced, (p. 289-296.)

- S. ZOSIMUS, POPE.—The province of Vienne, and the first and second provinces of Narbonne to be reclaimed to the pontificate of the metropolitan Bishop of Arles, who shall retain the chief authority in ordaining priests; any acts of ordination contrary hereto to involve the deposition of him who gives, or receives, ordination; for can he obtain the authority of the supreme Pontiff, who has contemptuously failed to observe what is the right of that Pontiff? Matters in dispute are to be referred to the metropolitan of Arles,

(to which city Trophimus was sent from this see), unless the greatness of the cause may also require our examination. The tradition of the fathers has assigned so great authority to the Apostolic See, that none may dare to dispute its judgment, and that see has kept to this. Peter has charge of all Churches, and especially of this Church in which he sat; nor does he suffer anything of that privilege to totter, or any sentence thereof to falter, and no one may attack that Church but at his peril; Peter being a head of such authority, and having confirmed the statutes of all our predecessors; and you know that we rule over his place, and possess the authority of his name; and that authority is such that none may reopen our sentence, (p. 296-9.)

PAULINUS, *the Deacon*. — The true faith is never troubled, especially in the Apostolic Church, (p. 299.)

S. BONIFACE, POPE. — Whatsoever you may decide on in this matter, it is necessary that it be confirmed, as is befitting, by our authority. Peter looks on with his own eyes to see how you discharge your office; nor can he fail to be near you, he who was appointed the perpetual shepherd of the Lord's sheep; nor he, in whom we read that the foundation of the universal Church was laid, help caring for any Church wherever placed. The institution of the universal Church took its beginning from the honour bestowed on Peter, in whom its government and headship reside; from him as its fountain-head ecclesiastical discipline flowed throughout all the Churches. The precepts of the synod of Nicaea bear no other testimony; hence that synod did not attempt to make any regulations in his regard, as it saw that nothing could be conferred that was superior to his own dignity; it knew that everything had been bestowed on him by the word of the Lord. It is, therefore, certain, that this Church is to the Churches spread over the whole world, as the head is to its own members; from which Church whoso has cut himself off becomes an alien from the Christian religion, whereas he is not in the same bonds of fellowship. Wherefore, preserve to the head the honour due. Assuredly, the Apostolic See holds the principality for this, that it may receive the lawful complaints of all, upon whom devolves the charge of all. There remains on Peter the solicitude of the universal Church; nor can his honour ever be free from cares, since it is certain that the

decision of things depends on his deliberation. See index, Part i. p. 364, (p. 299-301.)

BACHIARIUS.—Though heresies have sprung up in Rome, not one of them could hold or move the chair of Peter, that is the See (or seat) of faith, (p. 301-2.)

S. CELESTINE, POPE.—We in a special manner are constrained by care for all; we, on whom, in Peter, Christ imposed the necessity of being concerned as regards all. Neither can we be silent; as by the instinct of our office we are impelled to recal any from what is unlawful; placed as we are on a watch-tower. Our spiritual care fails not as regards places however distant, as it extends through all places where the name of God is preached. Adding to you (Cyril of Alexandria) the authority of this our throne, and you using with power the succession of this our place, exact with firmness that, either within ten days Nestorius shall anathematize under his own hand his wicked assertion, and promise to hold, on the generation of Christ, the same faith as the Church of the Romans; or provide at once for that Church; and let him know that he is removed from our body. (To his legates at the Council of Ephesus.) You will be present at the council; but if there be any contention, judge of opinions, but enter not into dispute. (To the Council.) We have sent (as legates) those who agree in sentiment with us, to be present, and to execute what has already been ordained by us; and to them I do not doubt assent will be given by you. As some, though ready to anathematize Pelagius, profess to follow only what the See of Peter has taught through her prelates, it is necessary to inquire what has been the judgment of the rulers of the Roman Church concerning that heresy. Though situated at a distance, the care of Peter has all men present, (p. 302-6.)

S. MAXIMUS of *Turin*.—The city of Rome has the principality and headship of the nations, that where was the head of superstition, there should be the head of sanctity, (p. 306.)

S. CYRIL of *Alexandria*.—Since long-established customs advise to communicate these matters to your Holiness, (Pope Celestine), I write this of necessity. Wherefore, declare your opinion, whether it is necessary for a time to hold communion with him (Nestorius), or to proclaim that

none may hold it with one teaching such doctrines. It is needful also that your views thereon be by letters made clear to the Bishops in Macedonia, and all those in the East, (p. 304, note). If thou, Nestorius, shalt not do this, in the time fixed by Celestine, Bishop of the Church of the Romans, thou hast no part with us, nor place amongst bishops. If any plead a letter, as if from Philip, that Xystus (Pope) is grieved at the deposition of Nestorius, do not believe this. The synod decreed that, as the Church of Alexandria is famous for this knowledge, it should intimate to the Roman Church on what day Easter ought to be observed, that thence, by apostolic authority, the universal Church throughout the world may learn the day fixed for Easter, without any dispute. That it was so in truth, let us produce as a witness worthy of credit, Celestine, both Archbishop of the whole universe, and father and also patriarch, him of Rome, who himself exhorted you (Nestorius) by letter, and you would not obey him, (p. 306-8.)

THEODORET.—Pope Julius, adhering to the law of the Church, both commanded them (the Arians) to repair to Rome, and summoned Athanasius to trial. Gratian commanded by law that the banished pastors be restored to their flocks, and the sacred buildings given up to those who adopted the communion of Damasus. Damasus deposed Apollinaris and Timotheus, and made this known by letter to the Eastern bishops. If Paul hastened to Peter, how much more we to your apostolic throne; for it pertains to you (Leo) to have the primacy in all things. The Holy Ghost has spoken through you, and we appeal to your judgment. Order me to come to you to show what my teaching is; and let me learn from you whether I must acquiesce in this my deposition, or not; for I await your sentence. Persuade him (Leo) to use the apostolic power, and to order me to hasten to your council; for that throne has the office of heading the Churches of the whole world, for many reasons, and especially that it has remained free from heretical taint, and that no one holding heterodox sentiments has ever sat in it, but it has preserved the apostolic grace unsullied, (p. 308-310.)

SOCRATES.—An ecclesiastical canon commands, that the Churches ought not to make canons beside the sentiments

of the Bishop of Rome.* They (various Eastern bishops) acquainted the Bishop of Rome with their case, and he, according to the prerogative possessed by the Church in Rome, fortified them with letters, sent them back to the East, restoring each to his own place; and, on the strength of those letters, they again took possession of their Churches, (p. 237), (p. 310-11.)

S. PROSPER of *Aquitaine*.—Rome, the seat of Peter, which, being made to the world the head of pastoral honour, possesses by religion what it does not possess by arms, (p. 311.)

COUNCIL OF 'EPHESUS.—Constrained also by the letter of Celestine, Bishop of the Church of the Romans, the council decrees Nestorius deprived of his dignity. Celestine, Bishop of the apostolic throne, has care of all the Churches. We thank you that you have united your members to that holy head; for you are not ignorant that Peter is the head of all the faith, yea, and of the apostles. (For the words of Philip the legate, see index Part i. p. 364). As it is needful for all that has been transacted to be made known to your Holiness, we (the council) write from necessity, (p. 311-313).

S. XYSTUS III., POPE.—Called to the surpassing summit of the priesthood, the apostolic throne is not idle, for the solicitude of all the Churches does not permit it to be free from cares of this kind. If John of Antioch, and the others, (followers of Nestorius), condemn what the synod, we confirming it, has condemned, let them return to the assembly of the priests. You have experienced by the result of this affair what it is to agree with us. Peter, in his successors, has delivered what he received. Who would be willing to separate from his doctrine, whom the Lord declared the first amongst the apostles? Do not believe that you are bound by the ordinances of an eastern synod contrary to our precepts, except as regards the judgment passed on faith with our consent, (p. 313-315.)

S. LEO, POPE.—Peter approves of that well-ordered charity

* At p. 235, note †, for Socrates read Sozomen, and the quotation should begin at, "*that they had*, &c.

of the whole Church, which, in the See of Peter, acknowledges Peter. What Christ constituted in Peter abides; Peter perseveres in the received firmness of the rock; deserts not the helm which he assumed; now performs more fully and powerfully what was committed to him; and still executes all the parts of his offices and cares; so that all done by us is of his work and merit, in whose see his own power lives, and his authority is pre-eminent. In him is the solicitude of all shepherds, with the guardianship of the sheep commended to them; he is not only the prelate of this see, but the primate of all bishops. The Lord made Peter the prince of the whole Church, and if anything be rightly done, and ordered by us, it is to be referred to his governing, to whom it was said, "And thou converted, confirm thy brethren." (Luke xxii. 32.) Although all pastors preside over their own flocks, yet is that care common to us with all; neither is there the administration of any one which is not a portion of our labour; recourse is had from the whole world to the See of Peter, and that love of the universal Church, enjoined on Peter by the Lord, is also required of our administration. Peter ceases not to preside over his own see, and enjoys a never-ceasing fellowship with Christ the everlasting Priest; for that solidity which he, made a rock, received from the rock Christ, has transfused itself also into his heirs. Who can be so ignorant or jealous, as to believe that any part of the Church is not ruled by his solicitude, or not enlarged by his help? By being the See of Peter, Rome is made the head of the universe, and rules more widely by divine religion, than by earthly empire. When the apostles had the world distributed amongst them, Peter, the prince of the Apostolic order, has assigned to him the capital of the Roman Empire, that the light of faith might more effectually diffuse itself from the head itself throughout the whole body of the world. As our care is extended throughout all the Churches, this being required of us by our Lord, who committed the primacy of the apostolic dignity to Peter, establishing the universal Church on the solidity of him the foundation, we associate in that solicitude those joined with us in (episcopal) fellowship. Peter received from the Lord the apostolic primacy, and the Roman Church remains in his institutions. With impious presumption, he (Hilary), wishing to violate the firmness of the rock fashioned by God Himself, we are striving to correct this,

you recognizing with us that the Apostolic See has been consulted often by your province, and your judgments either rescinded or confirmed by appeals in various causes. But Hilary has departed from Rome, desiring so to subject you to his own power, as not to be subject to Peter, to whom, while the power of binding and loosing was given beyond the rest, yet was the care of feeding the flocks more especially assigned; to whom whoso thinks that the primacy may be denied, he cannot lessen the dignity of Peter, but sinks himself down into hell. What has been established by the first of all the sees, has received the sanction (judgment) of the whole Christian world, that herein also the members may be in agreement with the head. The assent of the other sees, with that see which the Lord appointed over the rest, not the result of flattery. Appeals made to Leo from Africa by Lupicinus; by Eutyches; by Theodoret; by Gaulish bishops, who say that rightly is the principality of the Apostolic See constituted there, whence the oracles of the apostolic spirit are still made known; authority exercised over the patriarch of Constantinople; and again in the affair of Anatolius, whom he threatened to excommunicate, though supported by the council of Constantinople, (p. 315-323.) See also index Part i. p. 367-9.

Arnobius Junior.—See index Part i. p. 369.

S. PETER CHRYSOLOGUS.—In all things, brother Eutyches, attend obediently to what has been written by the Pope of the city of Rome, because Peter, who lives and presides in his own see, gives the truth to those who seek it. For we, in our solicitude for truth and faith, cannot hear causes of faith, without the consent of the Roman Church. The Lord obeys Cæsar's edict, though a Pagan, and a servant irreverently opposes a decree of Peter, a decree of a Christian prince, (p. 323-4). See index Part i. p. 370.

BISHOPS of *Spain*.—The principality of Peter's Vicar, as it is eminent, so is it to be feared and loved of all men. Adoring in you the God whom you serve, we have recourse to the faith praised by the apostle, thence seeking answers, whence nothing by error, or by presumption, but all with Pontifical forethought is prescribed, (p. 324-5).

S. VINCENT of *Lerins*.—We will select an example from the

Apostolic See. When Agrippinus held that baptism ought to be repeated, Stephen, prelate of the Apostolic See, resisted with the rest, but still beyond the rest, that he might exceed all the rest in devotion for the faith, as he surpassed them in authority of place. And that not only the head of the world (S. Julius, Bishop of Rome) might give testimony, they brought forward Cyprian, Bishop of Carthage, and S. Ambrose, Bishop of Milan, (p. 325-6).

SOZOMEN.—When the Bishop of Rome learnt this, he, with the priests of the West, wrote to the Churches of the East, to confess a Trinity consubstantial and equal in glory. On this, they were all silent, and this important question seemed settled, as having been once for all decided by the Church of the Romans, (p. 326). See H. E. iii. 8; iii. 10, Part i. p. 232-5.

COUNCIL OF CHALCEDON.—S. Leo admonishes the bishops to endeavour to restore ecclesiastical peace, saving the honour and right of the Apostle Peter. His legate says, in the affair of *Dioscorus*, that he is enjoined by the Apostolic Bishop of Rome, who is the head of all the Churches, that Dioscorus is not to sit in the council, and that should he attempt to do so, he is to be cast forth; for he has seized a power of judging which he possessed not, and presumed to hold a council, without the authority of the apostolic throne, which has never been done, nor lawful to do. In the case of *Theodoret*, when the Egyptian bishops tried to cry him down, his admission was secured on the ground that he had received back his own place from the Archbishop of great Rome. After hearing, in the second session, S. Leo's Tome read, the bishops cried out, "Peter has spoken through Leo." In the third session, the Pope's legates were called upon to pronounce sentence of deposition on Dioscorus, as follows: "The Archbishop of Rome, through us and the present synod, with the Apostle Peter, who is the rock and the foundation of the Catholic Church, and the foundation of the orthodox faith, has stripped him (Dioscorus) of the episcopal rank, and deprived him of all priestly dignity." S. Leo is called the Apostolic Pope of the universal Church; the Œcumenical Archbishop and Patriarch of great Rome. On the twenty-eighth canon. The synodical letter of the council says that Leo had been constituted interpreter of Peter to all men; that he ruled

over them as a head over the members, in those (his legates) who filled his place; that Dioscorus had extended his madness against the very one commissioned with the guardianship of the vine by the Saviour, that is to say your Holiness. They ask his confirmation of their acts; let the head fill up what is fitting for the children. But Leo, writing to Anatolius, Bishop of Constantinople, declared that he quashed at once whatever was opposed to the council of Nicæa, and hints that if he persevere, he will find himself cut off from the universal Church, in spite of the decree of Chalcedon, whilst approving of all that had been done there as regards the faith only; and Anatolius pleads that the whole ground and confirmation of whatever had been enacted at the council was reserved for his Blessedness, (p. 326-336).

S. SIMPLICIUS, POPE.—See index Part i. p. 370.

FELIX III., POPE.—Amongst the divers cares of the universal Church, which Peter with unceasing government watches over, the voice of the supreme shepherd delegating this to him, throughout the whole earth, in regard of Christian peoples, Alexandria and the East unceasingly pressed upon him. Rejoices that the Bishop (Euphemius of Constantinople) refers the beginning of his dignity to the See of Peter, from which the full grace of all Pontiffs flows. Peter, the chief of the apostles, and the rock of faith; the keys of the mysteries intrusted to him. As Vicar of Peter, I do not extort these things with the authority of apostolic power, but confidently implore them as a father. Peter suffers not his Church to be rent in pieces; the communion of Peter to be preferred before any individual whatsoever; the Church to be founded on his confession. Let none believe that Peter (Fullo) has been legitimately cleared, since he has not been received by the Apostolic See, by blessed Peter, by which he was deposed, (p. 336-8).

COUNCIL OF ROME.—It is customary, in Councils of the Bishops of Italy, in causes of faith especially, that the Bishop of the Apostolic See, to whom pertains the solicitude of all the Churches, should settle everything, as he is the Head of all, according to the Lord's saying, "Thou art Peter," &c., (Matt. xvi. 16); following which voice the

Fathers at Nicæa referred for the authority and confirmation of the holy Roman Church, (p. 338.)

VICTOR *of Vite*.—If the King wish to know the one true faith, I will send especially to the Roman Church, which is the head of all the Churches, (p. 339.)

S. GELASIUS, POPE.—The Bishops of Dardania write to Pope Gelasius ; Holy Apostolic Lord and Father of Fathers, we desire in all things, as we have received from our fathers, to observe inviolably the precepts of the Apostolic See, and to guard the orthodox religion of which you are the preachers ; desiring blamelessly to be subject to the Apostolic See, according to the divine precepts, and statutes of the Fathers ; and we are alien from those who think they may separate themselves therefrom ; and we strive to obey your Apostolic and one (singulâri) See. They plead against me the Canons, though opposing them in not obeying the first See ; those Canons willed the appeals of the whole Church to be referred to this See ; and from it no appeal ; that it judged of the whole Church, and was judged of none ; its judgment not to be reopened, or quashed. Many Bishops named as deposed in the East by the sole authority of the Apostolic See. The Canons cannot summon that See to judgment, but by her judgment must be confirmed. In matters of religion, only to the Apostolic See is the supreme authority of the whole judgment due. The Vicar of Peter takes cognizance of things divine ; Christ proclaimed that the gates of hell should never prevail against the Confession of Peter ; the Apostolic sentence may always judge of the whole Church. The care of the Apostolic See due to all the Churches throughout the world. By two authorities is the world governed, by that of Pontiffs and that of Kings ; that of Pontiffs has also to give account of Kings, who in religion are bound to submit, and not to rule ; and if to priests generally, how much more is assent to be yielded to the Prelate of that See whom God willed to be preeminent over all priests ; whom the voice of Christ raised above all, and whom the Church has always confessed, and devoutly holds as the Primate. The first See confirms Synods by its authority, by reason of its principality, which, received by Peter from the Lord, it always has held and retains. Every Church throughout the world knows that the See of Peter has the right to

absolve from what has been bound by the sentence of any Prelates soever, in that it has the right of judging of the whole Church; nor may any pass judgment on its judgment; the Canons having willed that it may be appealed to from any part of the world, but that from it no one be permitted to appeal. Her sentence has absolved or condemned many in the Eastern Church, (p. 336-8.)

COUNCIL OF ROME.—Though the Catholic Churches spread over the world are one, the holy Roman Church has by Synodical constitutions been raised above the other Churches, yea also by the voice of the Lord, “Thou art Peter,” &c., did it obtain the Primacy. The apostles Peter and Paul martyred on the same day. The first See of the Apostle Peter is the Roman Church, which has “no spot, or wrinkle, or any such thing,” (p. 345.)

SECOND COUNCIL OF ROME.—Though innocent in will, but by imprudence guilty, I (Misenus) in the presence of God, and Peter the apostle, and of his Vicar, condemn the heresy (Eutychian). The Bishops acclaim Gelasius as Christ’s Vicar, (p. 345-6.)

S. AVITUS.—By what reason or law may the Superior be judged by his inferiors; as the apostle forbids an accusation to be received against a priest, what can be lawful as regards the Chief of the universal Church? Love not less in your Church the See of Peter, than in the State the head of the world. In doubts on Church matters, the members are to have recourse to the chief priest of the Roman Church, as to their head, (p. 346.)

ANASTASIUS II., POPE.—See Index Part i. p. 371.

S. SYMMACHUS, POPE.—He is the Apostolic Prelate; Peter, by his own intervention, has imposed his honour on him. Because you are an Emperor do you strive against the power of Peter, in me his Vicar. Compare the honour of the Emperor, and that of the Pontiff; the honour of the latter is certainly equal, not to say, superior. Cæsarius writes to him. As the Episcopate took its beginning from Peter, so is it necessary that Your Holiness instruct each of the Churches what it ought to observe, (p. 347-8.)

INDEX II.

THE WRITERS AND WORKS QUOTED.

	Flourished or wrote.	Died.	Editions.	Works and passages quoted.
St. Clement of Rome ...	68 or 97	107	Gallandius i. Bibl. Vet. PP. Venet. 1765.	Ep. 1, ad Cor., Proem., n. 1, 5, 40-47, 54, 57, 59.—Part ii. p. 175-9.
St. Hermas	70 or 95	100	Galland. i.....	vis. 2, c. 4.—Part ii. p. 179-180.
St. Ignatius	107	107	Galland. i.....	Ep. ad Rom. Proem; ad Ephes. n. 4, 6; ad Magnes. n. 3, 6, 7; ad Trall. n. 2; ad Smyrn. n. 8, 9; ad Philipp. n. 6.—P. ii. p. 180-2.
St. Polycarp	108	169	Galland. i.....	Ex Euseb. H. E. iv. 4; v. 24. Hieron. De Vir. Illust. c. i. 7.—P. ii. p. 182-5.
St. Justin	139	163	Galland. i.....	Dial. c. Tryph. n. 100, 106.—P. i. p. 1, 2.
Marcion	145	Ex Epiphani. Hæres. 42, n. 1, 2.—P. ii. p. 184.
St. Soter	168	177	Ex Euseb. H. E. iv. 23.—P. ii. p. 184-5.
St. Dionysius of Corinth	168	...	Galland. i.....	Ex Euseb. H. E. ii. 24; Ib. H. E. iv. 23.—P. ii. p. 184-6.
St. Ireneus	178	202	Ed. Bened. ... Migne.....	C. Hæres. L. iii. c. iii. n. 1-4; c. iv. n. 1.—P. ii. p. 192-6. Besides references, the follow-

	Flourished or wrote.	Died.	Editions.	Works and passages quoted.
St. Hegesippus	178	180	Galland. ii. ...	ing place is quoted, c. Hæres. iii. 12, n. 15. P. i. p. 2.
Clement of Alexandria	190	220	Potter Ed. Oxon. Migne.	Fragm. v. (Ex Euseb. H. E. iv. 22)—P. ii. p. 191-2.
St. Victor	192	202	Fragm. ex Euseb. H. E. ii. 1; Strom. vii. 16. —P. ii. p. 197-8.
Tertullian	195	218	Rigaltius, Paris, 1742	Ex Euseb. H. E. v. 3, 16, 23, 24; Tertull. adv. Prax. n. 1.—P. ii. p. 186-191. De Præscrip. n. 21-23; adv. Marcion, iii. c. 16; ib. iv. 3; ib. iv. 13; ib. v. 3; Scorpiace, n. 10; ib. n. 15; de Monog. n. 8; de fuga in persec. n. 2; de Pudicit. n. 21.—P. i. p. 2-9. Scorpiace, n. 10; adv. Prax. n. 1; de Pudicitia, n. 1, 21; de Præscript. 21, 30, 32, 36; adv. Marcion. i. n. 20; ib. iv. n. 5.—P. ii. p. 198- 204.
Caius	214	...	Galland. iii. ...	Ex Euseb. H. E. ii. 24.—P. ii. p. 205-6.
Clementines and Recognitions	216	...	Galland. ii. ...	Ep. Clem. ad Jacob; Hom. 17, n. 19.—P. i. p. 9-11.
Apostolical Constitutions	216	...	Galland. i.	L. vi. n. 5.—P. i. p. 11.
Origen	216	253	De la Rue, Migne	De Princip. L. iii. c. 2. n. 5; c. Cels. vi. 77; Hom. 5, in Exod. n. 4; Select. in Ps. 38,

Flourished or wrote.	Died.	Editions.	Works and passages quoted.
St. Hippolytus	222	...	Hom. ii. 10; Comment. in Matt. Tom. xii. n. 9-11; ib. n. 12; in Matt. T. xii. n. 14; ib. in Matt. Tom. xiii. n. 14; in Matt. Tom. xiii. n. 31; in Matt. Tom. xiv. n. 5; in Matt. T. xvi. n. 3; Series Comm. in Matt. n. 139; in Luc. Hom. 17; in Joann. (Ex Euseb. H. E. vi. 25); in Joan. Tom. 32, n. 5; in Ep. ad Rom. L. v. n. 10; Expos. in Prov. c. 30; Scholia in Luc. c. 9.—P. i. p. 10-22.
		Galland. i. et Fabric. Hamb. 1716	In S. Theophan. n. 9; de Fine mundi, n. 9.— P. i. p. 22.
St. Cyprian	248	Ed. Bened. et Pamelius	Ep. Cler. Rom. ad Cler. Carthag.; ad Cler. et pleb. de deprec.; de Lapsis; ad pleb. de quin- que Presb.; ad Antonian.; ad Cornel. n. 8, 18; ad Pupian.; ad Januar. et Episc. Numid.; ad Quintum.; ad Jubaian.; de Hab. Virg.; de Bono Patientiæ; de Exhort. Martyr.; de Orat. Domin.; de Unitate.—P. i. p. 23-30. Cler. Rom. ad Cler. Carthag.; de Lapsis; Presbyt. et Diac. Romæ; Cornel. de Ordin. sua; ad Cornelium; ad Antonian. de Corne-

Flourished or wrote.	Died.	Editions.	Works and Passages quoted.
Anonym. de Rebaptis- mate	254	Galland. iii. ...	lio; ad Januar. et Episc. Numidiæ; Magno; Presby. et Diac. Romæ Cypriano; ad Cornel.; Stephano; Pompeio; Firmil. Cypriano; De Unitate.—P. ii. p. 205-224.
Anonym. ad Novatia- num	255	Galland. iii. ...	De Rebapt. n. 10.—P. i. p. 31-2.
Firmilian	257	Inter. Opp. S. Cyprian.	Ad Novatian. n. 8.—P. i. p. 31-32.
St. Dionysius of Alexan- dria	258	Galland. iii. ...	Ep. Cypriano.—P. i. p. 31.—P. ii. 220-4.
St. Anatolius	270	Galland. iii. ...	Fragm. ex Athanas. de Synod. n. 44; Fragm. ex Athanas. de Sentent. Dionys. n. 13; ex Enseb. H. E. vii. 3, 4, 5, 9.—P. ii. p. 224- 227.
St. Archelaus	278	Galland. iii. ...	Canon Pasch. n. 10.—P. ii. p. 227.
St. Peter of Alexandria	306	Galland. iv. ...	Disp. cum Manete, n. 47-8.—P. i. p. 32-3.
Council of Arles	314	Labb. Council. i.	Canon 9.—P. i. p. 33.
Eusebius of Cæsarea ...	325	Migne	Ep. Synod. Silvestro.—P. ii. p. 227-8. Chron. ad ann. 44; Hist. Eccl. ii. 14; ib. vi. 25; Præp. Ev. i. 3; Dem. Ev. iii. 2; ib. iii. 4; Quæst. ad Marin. n. 4; in. Ps. 16; in Ps. 44; in Ps. 52; in Ps. 67; in Ps. 68, n. 9; in Ps. 71; in Ps. 86; in Ps. 90; in Ps.

	Flourished or wrote.	Died.	Editions.	Works and passages quoted.
St. Orsiesius	345	380	Galland. v.	Doctr. de Instit. Monach. n. 17.—P. i. p. 40.
St. Serapion	347	...	Galland. v.	Adv. Manich.—P. i. p. 40-1.
St. Julius I., Pope.....	342	352	Galland. v.	Ex Athanas. Apol. c. Arian; Ep. Encycl. S. Athanas. Apol. ad Const. Imp.; Hist. Arian. ad Monach.; Ep. Marcelli Julio (ap. Epiphani- Hæres. 72, n. 2); Socrates H. E. iii. 8; Sozomen, H. E. iii. 10.—P. ii. p. 231-40. Can. 3, 4, 5; Ep. Synod. Sardic. ad Jul.—P. ii. p. 240-6.
Council of Sardica	347	...	Labb. Concil. ii.	Ex Hilarii Op. Hist. Fragm.; de Synodis; Athanasius de Synod.; Sozomen H. E. iv. 12, 15.—P. ii. p. 246-51, <i>note</i> .
Liberius, Pope.....	353	366	Galland. v.	In Ps. 131, n. 4; Ps. 138, n. 6; Ps. 141, n. 8; in Matt. vii. 6; xiv. 17; xvi. 7; xvi. 10; de Trinit. ii. 23; vi. 20; vi. 33; vi. 36, 37.—P. i. p. 41-5. Interpretations of Matt. xvi. 18, <i>note</i> , P. i. p. 45-50.
St. Hilary of Poitiers...	356	367	Ed. Bened. Migne	De Synod. n. 91; Fragm. Hist. vi. n. 4-8 (<i>notes</i> , p. 246-8).—P. ii. 246-50.
St. Zeno	362	383	Galland. v.	Tr. 13, de Circumcis. n. 8.—P. i. p. 46-8.
St. Athanasius	362	372	Ed. Bened. Migne	In Ps. xv. 8; Ps. 118; Fragm. in Matt.—P. i. p. 49-51. Apol. c. Arian. n. 1, 20-2, 25, 29, 30, 32, 35,

	Flourished or wrote.	Died.	Editions.	Works and passages quoted.
St. Cyril of Jerusalem	363	386	Ed. Bened. Migne.....	44 (under Julius, P. ii. p. 231-9); Hist. Arian. ad Monach. n. 26 (p. 239-40); ib. n. 35, 36, 39, 41.—P. ii. p. 240-2. The following places are also quoted: De Sent. Dionys. n. 13, (p. 225); de Synod. n. 44 (p. 224-6); Ep. Encyc. n. 2 (p. 231); Apol. ad Imp. Const. n. 4 (p. 235); Hist. Arian. n. 6 (p. 236); ib. n. 38 (p. 238); Apol. c. Arian. n. 89 (p. 242-3); de Synod. n. 27-8 (p. 249). Catech. ii. 19; vi. 15; xi. 3; xiv. 23, 26; xvii. 27.—P. i. p. 51, 52.
St. Optatus of Milevis	368	384	Galland. v.....	De Schism. Donat. i. 10, 15; ii. 2-4; vii. 3.—P. i. p. 52-6. De Schism. Donat. ii. 2-4; ii. 5, 9; vii. 3.—P. ii. p. 251-255.
Lucifer of Cagliari	368	371	Galland. vi. ...	De non parend. n. 15.—P. i. p. 56. Pro S. Athanas. i. 33.—P. ii. p. 255.
St. Damasus, Pope	370	384	Galland. vi. ...	Ep. ix. Synod. Oriental.—P. i. p. 56-7. Ep. Synod. Conc. Rom. Episc. per Orient; Ep. ix. Synod. c. Apollin; Theodoret. H. E. iv. 20; ib. v. 9; Soer. H. E. iv. 22; Soz. H. E. vi. 39; Ep. Synod. Conc. Rom. a.d. 378, Labb. Conc. ii.—P. ii. p. 255-257.

	Flourished or wrote.	Died.	Editions.	Works and passages quoted.
St. Ephrem Syrus	370	378	Benedetti et J. Assemani Romæ.	Serm. 13, in Nat. Dom.; 56 Adv. Hæres; in Transfig. Dom.; Rhythm. 13; in Adv. Dom.; Paræn. 33; ib. 62; de Sacerd; in SS. Apost.—P. i. p. 57-59. Comm. in III. Regn; Serm. 22, c. Hæres.—P. ii. p. 257-259. Hom. 15, in Cant. Cantic.; de Compunct.; alt. or. de S. Steph.; Ep. 17.—P. i. p. 59-61. De Compunct.—P. ii. p. 259. Or. 9, Apol. ad Patr. n. 1; Or. 19, n. 13; Or. 28, n. 19; Or. 32, n. 18; Sect. ii. Poem. Moral.; Sect. i. Poem. de Seipso.—P. i. p. 61, 62. Or. 21, in. laud. Athanas. n. 8; Or. 13, in Consecr. Eulal. n. 2; Carm. de Vita sua. P. ii. p. 259, 260. L. 2, adv. Eunom. n. 4; in Isai. c. ii. n. 66; Proem. de Judic. Dei, n. 7; de Penit. n. 4; Constit. Monast. c. 22; Hom. de Humil. n. 4.—P. i. p. 62-64. Ep. 66, Athanas.; 67, and 69, Athanas.; 70, Damaso; 90, Occident.; 91, ad Ital. et. Gall.; 214, Terentio; 239, n. 2, Euseb. Episc.
St. Gregory Nyssen ...	370	394	Ed. Morell. Migne.....	
St. Gregory Nazienzen	370	389	Ed. Bened. Migne.....	
St. Basil	370	379	Ed. Bened. Migne.....	

	Flourished or wrote.	Died.	Editions.	Works and passages quoted.
St. Macarius of Egypt...	371	390	Galland. vii. ...	Samosat.: 263, Occident.; 264, n. 5, Occident.—P. ii. p. 260-3. Hom. 26, n. 23; Ascet. de Patientia, n. 3.—P. i. p. 64.
St. Pacian	372	375	Galland. vii. ...	Ep. 3, n. 11, 12.—P. i. p. 64, 65. Ep. 1, n. 6.—P. ii. p. 263, 264.
Council of Rome.....	378	...	Labb. Conc. ii.	Ep. Synod. Conc. Rom.—P. ii. p. 257.
Council of Constantinople	381	...	Labb. Conc. ii.	Can. 3; Ep. Synod. (ap. Theodoret, H. E. v. 7).—P. ii. p. 264, 265.
Faustinus	383	...	Galland. vii. ...	De Trinit. c. v. n. 3.—P. i. p. 65, 66. Adv. Damas. n. 3.—P. ii. p. 265, 266.
St. Epiphanius	385	403	Petavius, Colon. 1682.....	Adv. Hæres. 28, Cerinth. n. 3; ib. Alog. 51, n. 17; ib. Cathar. 59, n. 7, 8; Ancor. n. 9.—P. i. p. 66-68.
				Adv. Hæres. 27.—P. ii. p. 266, 267. Other passages quoted: Hæres. 42, n. 1, 2 (p. 184); Hæres. 72, n. 2 (p. 237).
St. Ambrose	385	396	Ed. Bened. Migne.....	In Ps. xxxviii. 37, 38; in Ps. xl. 30; in Ps. xliii. 38, 40; in Ps. xlv. 15; in Ps. cxviii. 3; in Luc. iv. 68, 70, 71, 73, 77; ib. v. 98; ib. vi. 93, 94, 97, 98; ib. vii. 5, 9; ib. x. 67; ib. x. 84; ib. x. 174-176; De Virgin. xvi. 105; De Pœnit. L. 1, c. vii. 32-3; De Fide, L. iii.

	Flourished or wrote.	Died.	Editions.	Works and passages quoted.
St. Siricius, Pope	386	398	Galland. vii....	c. xii. 100; ib. L. iv. c. 5, 56; Ib. L. v. c. i. 2; De S. Sancto xiii. 158; De Incarn. iv. 30, 32, 33; ib. v. 34; De Bono Mort. xii. 56; Ep. 43, Horontio, n. 9; 71, Horon. n. 10; Hymn. <i>Æterne rerum Cond.</i> —P. i. p. 68-76. In Ps. xl. 30; De Penitent. L. i. c. vii. 32; Ep. xi. Concil. Aquil. Impp. Gratian. Valent. et Theodos. n. 4; xiii. Imp. Theodos. n. 4; xliii. Siricio, n. 1; lv. ad divers. Episc.; lvi. Theophil. n. 46, 47; de Excess. Fratr. Satyri, n. 46, 47.—P. ii. p. 267-70. Ep. 1, ad Himer. Episc. Tarrac. n. 1, 3; Ep. 3, ad Episc. Afr. n. 1.—P. i. p. 76-7. Ep. 1, ad Himer. Episc. Tarrac; Ep. 8, ad Episc. Gall. n. 2; Ep. 4, ad divers. Episc.; Ep. 2, Anysio. (<i>note</i> , p. 273-4.)—P. ii. p. 270-4. Hom. in Apost. Pet. et Paul.—P. i. p. 77-80. Hom. in Petr. et Paul.—P. ii. p. 274.
St. Asterius.....	387	400	Combefis, n. Anctar. Paris. 1837	De Sacerd. L. ii. c. 1, 2; de B. Paphlag. n. 2; c. Judæ. et Gent. n. 9; Hom. 8, adv. Judæ. n. 3; Hom. 3, de Pœnit. n. 4; Hom. 5, de
St. Chrysostom	387	398	Ed. Bened. Migne	

Furnished or wrote.	Died.	Editions.	Works and passages quoted.
			<p>Poenit. n. 2; Hom. in SS. Petr. et Heliam; in S. Ignat. n. 4; de decem. mill. talent. n. 3; in Paral. demiss. per tectum, n. 2; Hom. 2, n. 2, de mutat. nom.; Hom. 2, in Inscript. Act. n. 6; in Inscript. Act. ii. n. 1; in faciem restiti, n. 4, 5, 7, 8, 14, 15; Serm. anteq. iret in exil. n. 1, 2; adv. eosqui scandal. sunt, n. 17; in Ps. 129, n. 2; in illud, Hoc scitote, n. 4; Hom. iii. in Matt. n. 5; Hom. 32, ib. n. 3; Hom. 50, ib. n. 2; Hom. 54, ib. n. 1, 2; Hom. 56, ib. n. 1; Hom. 58, ib. n. 1-3; Hom. 64, ib. n. 1; Hom. 65, ib. n. 2-4; Hom. 82, ib. n. 3; Hom. 19, in Joann. n. 2; Hom. 21, ib. n. 1; Hom. 70, ib. n. 2; Hom. 72, ib. n. 1; Hom. 88, ib. n. 1, 2; Hom. 3, in Acta, n. 1-3; Hom. 4, ib. n. 3; Hom. 7, ib. n. 1; Hom. 12, ib. n. 1; Hom. 21, ib. n. 2; Hom. 24, ib. n. 2, 3; Hom. 1, in Rom. n. 1; Hom. 2, ib. n. 2; Hom. 7, ib. n. 8; Hom. 29, ib. n. 4, 5; Hom. 31, ib. n. 4; Hom. 3, in I. Cor. n. 3; Hom. 6, ib. n. 3; Hom. 7, ib. n. 9; Hom. 9, ib. n. 5; Hom. 15, ib. n. 5; Hom. 21, ib. n.</p>

Flourished or wrote.	Died.	Editions.	Works and passages quoted.
St. Gaudentius of Brescia			2; Hom. 35, ib. n. 5; Hom. 38, ib. n. 4; Hom. 18, in II. Cor. n. 3; Hom. in Galat. in princip. n. 1; in Galat. i. 18, 19, n. 3; in Galat. ii. 8, 9, n. 3; in Galat. ii. 11, 12, n. 4.—P. i. p. 80-106.
St. Andrew of Cæsarea	387	Bib. Max. Lugduni v.....	De Sacerd. L. ii. n. 2; Ep. 1, Innocentio; Ep. 2, Innocent.; Hom. 32, in Rom. n. 3-5.—P. ii. p. 274-6.
St. Jerom	387 399	Bib. Max. v. ... Migne	Tract. 16, de ordin. ipsius.—P. i. p. 106-7. Ib. P. ii. p. 281. In Apoc. c. 37; ib. c. 66.—P. i. p. 107. Ep. 15 ad Damasum, n. 1, 2; Ep. 16, ad Damas. n. 2; 41 ad Marcell. n. 2; 65 ad Princip. n. 15; 112 ad Augustin. n. 4, 6; c. Luciferi. n. 9; L. 1, adv. Jovini. 1, 26; L. 3, adv. lib. Rufini, n. 2; c. Joan. Hierosol. n. 8; Dial. adv. Pelagian. 1, 14; de vir. illus. c. 1; L. 1, c. 2, in Isai; ib. L. iv. in. c. 40; ib. in Is. 52; in Jerem. L. 3, c. 16; Transl. Hom. Origen. in Jerem. Hom. 7; L. 3, in Amos, vi. 12, 13; ib. in Amos, ix. 11; L. 1, in Matt. c. 8; ib. in Matt. c. 10; ib. in Matt. c. 15; ib. in Matt. c. 16; L. iii. in Matt. c.

	Flourished or wrote.	Died.	Editions.	Works and passages quoted.
St. Anastasius, Pope ...	399	401	Galland. viii....	17; in Galat. c. i. ii.; Chron. (Euseb.) ad ann. 43.—P. i. p. 107-118. Ep. 14, Heliodoro, n. 8, 9; Ep. 15, Damaso, n. 1, 2, 5; Ep. 16, Damaso, n. 2; Ep. 84, ad Pammach. et Ocean. n. 8; Ep. 97, ad Pammach. n. 4; Ep. 123, ad Ageruch. n. 10; Ep. 146, ad Evang. n. 1; Ep. 130, ad Demetriad. n. 16; adv. Rufin. i. 4; adv. Rufin. ii. 15; Proem. ad L. 11, Comment. in Galat.—P. ii. p. 277-81. Besides references, the following places are quoted: De Vir. Illus. c. i. 7 (p. 183); ib. c. 35 (p. 196).
Ambrosiaster	399	...	Ed. Bened. Ambrosii. Migne.	Ep. 1, ad Joan. Hierosol. n. 5; Ep. 2, ad Simplician.—P. ii. p. 281-2. In Ep. 2 Cor. xi. n. 2; in Ep. 2 Cor. xii. 12; in Galat. c. i. ii.; Quæst. 75, ex N. Testam. in Append. opp. S. Augustini iii. 2894.—P. i. p. 118-20. In 1 Tim.—P. ii. p. 282.
St. Augustin	400	430	Ed. Bened. Paris, 1836-7.	L. 1, Retract. xxi. 1; Ep. 53, n. 2, Generoso; 82, n. 22, Hieronymo; 175, n. 4, Innocentio; 176, n. 5, Concil. Carthag. Innocentio; Tr. 7, in Joan. n. 14; ib. n. 20; ib. Tr. 47, n. 2; ib. Tr. 50, n. 12; ib. Tr. 56, n. 1; ib. Tr.

Flourished or wrote.	Died.	Editions.	Works and passages quoted.
			<p>118, n. 4; ib. Tr. 124, n. 5, 7; in Ps. 39, n. 25; in Ps. 69, n. 4; in Ps. 88, n. 7; in Ps. 93, Sermon. 3, n. 16; in Ps. 108, n. 1; in Ps. 118, Sermon. 13, n. 3; in Ps. 123, n. 5; Sermon. 46, n. 30; Sermon. 71, n. 34; Sermon. 76, n. 1, 3, 4; Sermon. 137, n. 3; Sermon. 147, n. 1, 2; Sermon. 149, n. 6, 7; Sermon. 183, n. 14; Sermon. 232, n. 3; Sermon. 270, n. 2; Sermon. 295 in Nat. App. Petri et Pauli, n. 1-4; Sermon. 296, in Nat. App. Petri et Pauli, n. 11; Sermon. 298, in Nat. App. Petri et Pauli, n. 1; De Agone Christiano, n. 32; c. Ep. Manich. Fundam. n. 5; Ps. in Partem Donati; L. ii. c. Donatist. de Baptismo, n. 2, 5.—P. i. p. 120-133. Ep. 43, Glorio et ceteris, n. 7, 19; Ep. 53, Generoso, n. 1-3; Ep. 175, (Concil. Carthag.) Innocentio, n. 2, 4; Ep. 176, (Concil. Milev.) Innocentio, n. 1, 5; Ep. 177, (Augustinus et tres alii) Innocentio, n. 3, 15; Ep. 186, Paulino, n. 2; Ep. 190, Optato, n. 1, 22; Ep. 191, Sixto, n. 2; Sermon. 131, de Verb. Evang. Joan. vi. n. 10; de Util. Credend. n. 35; c. Ep. Fundam. Manichæi, n. 5; Ps. in</p>

	Flourished or wrote.	Died.	Editions.	Works and passages quoted.
Palladius	402	...	Galland. viii....	Part. Donat.; c. litter. Petil. 1. 2, n. 118; de Bapt. c. Donat. 1. 7, n. 97; c. duas Epist. Pelag. n. 5; c. Julian. Pelag. n. 13.—P. ii. p. 282-9.
Victor of Antioch	402	...	Bib. Max. v.	De Vita Chrysost. c. 19; ib. c. 20.—P. i. p. 133.
Prudentius	405	...	Galland. viii....	In Ev. Marci, c. 3; ib. in c. 8.—P. i. p. 133-4. Hymn. 2, in S. Laurent. 457-64; L. ii. c. Symm. v. 1, 2.—P. i. p. 133.
St. Innocent, Pope.....	410	417	Galland. viii....	Ep. 2, Victorio, n. 1, 2; Ep. 23, Bonifacio; Ep. 24, ad Alexand. Episc. Antioch. n. 1; Ep. 25, Decentio, n. 2; Ep. 29, ad Concil. Carthag. n. 1; Ep. 30, ad Concil. Milev. n. 1.—P. i. p. 134-6. Ep. 1, ad Anys. Thessal. Episc; Ep. 2, Vict. Rhodomag. Episc. n. 1, 2, 5, 6; Ep. 3, Univ. Episc. in Tolet. Synodo, n. 1; Ep. 6, ad Exuper. Episc. Tolos. n. 1; Ep. 13, Ruf. Thessal. Episc. n. 3; Ep. 17, ad Ruf. et soc. (Maced. Episc.) n. 1, 14; Ep. 24, Alexan. Episc. Antioch; Ep. 25, Decentio, n. 1-3; Ep. 29, Episc. Carthag. Concil. n. 1; Ep.

	Flourished or wrote.	Died.	Editions.	Works and passages quoted.
St. Zosimus, Pope	417	418	Galland. ix. ...	30, ad Milev. Conc. n. 1, 2, 6; Ep. 37, Felici, Episc. Nucerin. n. 1.—P. ii. p. 289-296. Ep. xi. ad Episc. Afr. n. 1.—P. i. p. 136. Ep. 1, ad Episc. Gall.; Epp. 5-7, 9, 10; Ep. xi. ad Episc. Afr.; Ep. 14, Aurel. et cæter. in Conc. Carthag. n. 1.—P. ii. p. 296-9. Libell. adv. Cœlest. Zosimo oblat. n. 1.—P. ii. p. 299.
Paulinus the Deacon ...	418	...	Galland. ix. ...	Ep. 4, Rufo, n. 1; Ep. 5, Rufo, Thessal. n. 1; Ep. 14, Rufo, n. 1; Ep. 15, Rufo, n. 1, 4.—P. i. p. 136-7.
St. Boniface, Pope	419	422	Galland. ix. ...	Ep. 3, Patroc. et cæter. Episc. per Gall. et Sept. Provinc. n. 2; Ep. 4, Rufo, n. 1; Ep. 5, Rufo, Episc. Thessal. n. 1, 2; Ep. 12, Hilar. Narbonn; Ep. 13, Rufo; Ep. 14, Rufo; Ep. 15 Rufo et cæter. Episc. per Macedon. n. 1.—P. ii. p. 299-301.
Paulus Orosius	419	...	Galland. ix. ...	De arbit. lib. n. 23; ib. n. 27; ib. n. 30.—P. i. p. 137-8.
Bacharius	420	...	Galland. ix. ...	De fide, n. 2.—P. ii. p. 301-2.
Zacchæus	421	...	Galland. ix. ...	L. ii. consult. Zacch. c. 18.—P. i. p. 138.
St. Celestine, Pope	423	432	Galland. ix. ... Labb. Concil. iii.	Ep. 3, ad Episc. Illyr.—P. i. p. 138. Ep. 3, Perigen. et Episc. per Illyr.; Ep. 4,

	Flourished or wrote.	Died.	Editions.	Works and passages quoted.
Philip the Legate	431	...	Labb. Concil. iii.	Univer. Episc. per Viennen. et Narbonn. prov. n. 1; Ep. xi, n. 3, 4; Ep. 12, n. 4; Ep. 13, n. xi.; Ep. 14, n. 1; Ep. 17, Episc. et Presby. eunt. ad Orient; Ep. 18, n. 5, ad Synod. Ephes.; Ep. 21, ad Episc. Gall. n. 4; Ep. 22, n. 6; Ep. 25, n. 9.—P. ii. p. 302-6. Concil. Ephes. act. 3.—P. i. p. 138-9. Ib.—P. ii. p. 312. (Labb. p. 624, <i>errat. for</i> 626.)
St. Maximus of Turin...	424	466	Bib. Max. vi. et Galland. ix....	Hom. de Petr. Ap; Hom. 1, in Natal. App. Petr. et Pauli; Hom. 3, de eod. Fest.; Hom. 5, de eod. Fest.; de eodem; Serm. 4, de Pasch.; Serm. 42; Serm. 72, de Verb. Evang. vos estis sal.—P. i. p. 139-42. Hom. 5, in Nat. App.—P. ii. p. 306.
St. Cyril of Alexandria	424	444	Aubert. Migne.	Glaph. in Genes. n. 1, L. iii. Tom. 3; in Is. xxxiii. 15-17; ib. L. 4, or. 2, in Is.; in Zachar. c. xii. 9, 10, Tom. 5; ib. in c. xiv. 1, 2 (p. 796; 976, <i>erratum in text</i> , p. 143); in Matt. xvi. 18; in Luc. ix. 18; in Luc. xxii. 31, 32; in Joann. i. 42, L. ii.; in Joann. vi. 69, L. iv. c. 4; in Joann. xiii. 25, 26, L. 9; in Joann. xiv. 1, L. 9; in Joann. xiv. 8, L. 9; in Joann. xiii. 36, L. 9, p. 755 (775,

	Flourished or wrote.	Died.	Editions.	Works and passages quoted.
Paulus Emessenus	424	...	Opp. S. Cyril. Alex. T. x. Migne Schulze, Halæ, 1769	<i>errat. in text</i> , p. 146); ib. xvi. 12, 13, L. 10; ib. xix. 25, L. 12; ib. xxi. 15-17, L. 12; Thesaur. Assert. 32; ib. Assert. 34; de Trinit. Dial. 4.—P. i. p. 142-8. Ep. 8, Cœlestino (p. 304); Ep. 17, Nestorio; Ep. 18, ad Cler. et pop. Constantinop.; Ep. 19, ad Monach. Constantinop.; Ep. 35, Joann. Antioch. ad Xyst. et. Cyril. et Maxim. Constantinop.; Ep. 40, ad Acaci. Episc. Melitin.; Ep. 87; Hom. xi. Encom. in S. Mariam Deip.—P. ii. p. 306-8. Hom. 1, de Nativ.—P. i. p. 148.
Theodoret	424	458		In Ps. 2; Ps. 47; in Cantic. Cantic. ii. 14; in Jerem. c. 3; in Daniel, c. 2; in 1 ad Cor. i. 12; ib. in c. 3; ib. in c. 12; in Galat. c. 1; Hist. Relig. c. 2; ib. c. 4; Dialog. 1, 3; Or. de S. Carit.; Hæret. Fabul. L. 5, c. 28; Ep. 77, Eulalio; Ep. 86, Flaviano Episc. Constantinop.; Ep. 113, Leoni Episc. Romæ.—P. i. p. 148-153. H. E. ii. 4; H. E. v. 2; H. E. v. 9; Ep. 113

	Flourished or wrote.	Died.	Editions.	Works and passages quoted.
Cassian	429	438	Bib. Max. vii.	Leoni; Ep. 116 Renato.—P. ii. p. 308-310.
Socrates	429	...	Valesius, Paris. 1686	Other passages quoted: H. E. ii. 16 (p. 243-4); H. E. iv. 20 (p. 257); H. E. iv. 21 (p. 257); H. E. v. 9 (p. 256, 265).
St. Prosper of Aquitaine	429	464	Bib. Max. viii.	De Incarnat. L. 3—P. i. p. 154-5. H. E. ii. 8; H. E. ii. 11; H. E. ii. 15 (p. 237); H. E. iii. 10.—P. ii. p. 310-311. Also H. E. v. 15 (p. 269).
Council of Ephesus.....	431	...	Labb. Concil. iii.	De Voc. Gent. L. i. c. 28; de lib. Arbit.; c. colator. n. 47.—P. i. p. 155-6. De lib. Arbit.; de Ingrad.—P. ii. p. 311.
St. Xystus III. Pope,...	434	440	Galland. ix. ...	Sentence on Nestorius; Papal Legates; Synod. Letter to Pope Celestine.—P. ii. p. 311-313. Ep. 5, Cyrillo, n. 3; Ep. 6, ad Joann. Antioch. n. 6.—P. i. p. 157.
S. Leo, Pope	440	461	Bib. Max. vii. Lab. iii. Ballerin. Venet. 1753-7	Ep. 1, Cyrillo, n. 1, 6; Ep. ad Cyril. n. 3; Ep. 4 (Euthérius et Helladius Xysto), n. 1, 2; Ep. 6 ad Joann. Antioch. n. 5; Ep. 7, ad Perigen. Episc. Cor. n. 1, 2; Epp. 8, 9; Ep. 10 ad Episc. Illyric. n. 2, 3.—P. ii. p. 313-315. Serm. 3, de ordin. n. 2-4; Serm. 4 in Natal. Ordin. n. 1-4; Hom. 51, Sabb. ante sec. Dom. Quadr. n. 1; Serm. 62, de Pass. Dom.

Flourished or wrote.	Died.	Editions.	Works and passages quoted.
			<p>n. 1; Serm. 73, de Ascens. Dom. i. n. 2; Serm. 83, in Nat. App. Pet. et Pauli; Ep. 10, ad Episc. Vienn. in causa Hilar. n. 1; Ep. 15, ad Anastas. Thessal. Episc. n. 1, 11; Ep. ad Flavian. Episc. Constantinop.; Ep. 119, ad Maxim. Antioch. n. 2.—P. i. p. 157-165.</p> <p>Serm. 2, de Natal. Ordin.; Serm. 4, de Natal. Ordin.; Serm. 5, de Nat. Ord. c. 2, 4; Serm. 82, c. 1-3, in Nat. App. Petri et Pauli; Ep. 5, ad Episc. Metropol. per Illyr. c. 2, 3; Ep. 9, ad Diosc. Episc. Alex.; Ep. 10, ad Episc. per Provin. Viennens. in causa Hilarii Arelat. Episc. c. 1, 2; Ep. 15, ad Anast. Episc. Thessal.; Ep. 83, ad Episc. Palestin.; Ep. 85, ad Sept. Altin. Episc.; Ep. 87, ad Episc. Afric. per Maurit. Cæsariens; Ep. ad Episc. Sicil.; Ep. 119, ad Maxim. Antioch; Ep. 120, ad Theodoret. Episc. Cyr.; ad Concil. Chalced. (p. 327); Passages in note (p. 323); Ep. 12, Lupicinus, c. 12, 13; Eutyches Leon. Ep. 21; Metropol. Arelat. Ep. 65; Ep. 105, ad Pulcher. Aug; Ep. 106, ad Anatol. Episc. Constantinop.; Ep. 132, Anatol. ad Leon;</p>

	Flourished or wrote,	Died.	Editions.	Works and passages quoted.
Arnobius Junior	440	...	Bib. Max. viii.	Ep. 135; Ep. ad Concil. Chalced. (p. 328). —P. ii. p. 315-323. In Ps. 107; in Ps. 138.—P. i. p. 165-7. P. ii. p. 323.
Sedulius	435	...	Galland. ix. ...	Opus Pasch. L. 5, c. 23.—Part i. p. 168.
St. Proclus	438	447	Galland. ix. ...	Or. 8, in Transfig. Dom. n. 2, 3.—Part i. p. 168.
St. Peter Chrysologus...	440	458	Aug. Vind. 1758. Bib. Max. vii.	Serm. 6, in Ps. 99; Serm. 84; Serm. 154.—P. i. p. 167. Ep. ad Eutych; Serm. 154; Serm. 175, de Marcell. Epis.—P. ii. p. 323-4.
Bishops of Spain	440	...	Labb. Concil. iv.	Episc. Tarracon. Hilario.—P. ii. p. 324-5.
Salvian	445	...	Galland. x.	de gubern. Dei, L. 6, n. 1.—P. i. p. 168.
Vincent of Lerins	445	445	Galland. x.	Common. adv. Hæres. n. 6; ib. n. 30; ib. n. 32.—P. ii. p. 325-6.
Sozomen	445	450	Valesius, Paris. 1686.....	H. E. iii. 8 (p. 232-5); H. E. iii. 10 (p. 235); H. E. vi. 22; H. E. vi. 39 (p. 257).—P. ii. p. 326.
St. Basil of Seleucia ...	446	...	Opp. S. Greg. Thaum. Paris. 1622.....	Or. 16; Or. 25.—P. i. p. 168.
St. Nilus	448	451	Bib. Max. xxvi.	L. 2, Epist. 261; Ep. 98, Gainæ; Tract. ad Magnum, c. 8.—P. i. p. 168-9.
Council of Chalcedon ...	451	...	Labb. Concil. iv.	Ep. Leon. ad Concil. Chalced.; Paschas. Act. 1; ib. de Theodor.; de Leonis Tom. Ep. Fla-

	Flourished or wrote.	Died.	Editions.	Works and passages quoted.
St. Simplicius, Pope ...	468	483	Labb. Concil. iv.	viano, Act. 2; ib. Act. 3, Dep. Dioscor.; Act. 4, 5, 8; Act. 15, Canones Concil.; Ep. Synod; Ep. ad Anatol.; Ep. ad Marcion.; Ep. Pulcher. Aug.; Ep. Anatol.; Ep. 106, Anatolio.—P. ii. p. 326-336.
Council of Rome.....	484	...	Labb. Concil. iv.	Ep. 4, Zenoni (Basilisco).—P. i. p. 169. P. ii. p. 336.
Felix III. Pope	490	492	Labb. Concil. iv. Galland. x..... Labb. Concil. iv.	Ep. ad Cler. et Monach. Orient.—P. ii. p. 338. Ep. 4, ad Zenon.-Imp. n. 1; Ep. 5, Flavit. Episc. Constantin. n. 1; Concil. Rom. ii. (Labb.)—P. i. p. 169-170. Ep. 1, ad Zenon. n. 1; Ep. iv. ad Zenon. n. 3, 5; Ep. 5, ad Flavit. Episc. Constantinop. n. 2 (Galland.); Ep. 1, ad Acac. Constantinop.; Ep. 4, ad Petr.; Ep. 6, ad Acac. Constantinop.; Ep. 7, ad Vetran. Episc. n. 2 (Labb.)—P. ii. p. 336-8.
Victor of Vite	490	490	Bib. Max. vii.	De Persecut. Afr. L. 3.—P. ii. p. 339.
St. Gelasius, Pope	492	496	Labb. Concil. iv.	Ep. 1, Euphem.; Ep. 4, ad Faust.; Ep. 5, ad Honor. Dalmat. Episc.; Ep. 12, ad Æon. Episc. Arelat.; Rescrip. Episc. Dardan. ad Gelas.; Ep. 14, seu Tract. Gelas.—P. i. p. 170-3.

	Flourished or wrote.	Died.	Editions.	Works and passages quoted.
Council of Rome.....	494	...		Rescript. Episc. Dard. ad Gelas.; Ep. 4, seu
Council of Rome.....	495	...	Labb. Concil. ii.	Common. ad Faust.; Ep. 5, ad Honor. Dal-
St. Avitus	494	525	Labb. Concil. iv. Galland. x.....	mat. Episc.; Ep. 6, ad eundem; Ep. 7, Episc. Univ. per Picenum; Ep. 8, ad Anastas. Imper.; Ep. 13, ad Episc. Dardan.; Ep. 14, seu Tract. Gelas.—P. ii. p. 339-344. Concil. Rom. I. sub Gelas.—P. ii. p. 345. Concil. Rom. II. sub Gelasio.—P. ii. p. 345. Ep. 31, Faust. et Symmach. Senator. Fragm. 1, Homil.—P. i. p. 173. Ep. 31, Faust. et Symmach.; Ep. 36, Senario.—P. ii. p. 346. Ep. 1, ad Anastas. Imp.—P. i. p. 173. Ep. 1, ad Anastas. Imp.; Ep. 2, ad Clodov. Reg.— P. ii. p. 346-7. Ep. 6. Apologet. adv. Anastas. Imp.; Cæsarîus Episc. Symmacho; Epist. Orient. Symmacho. —P. ii. p. 347-8.
Anastasius II. Pope ...	496	498	Labb. Concil. iv.	
Symmachus, Pope	498	514	Labb. Concil. iv.	

THE VATICAN COUNCIL, 1870.*

C. I.—*Of the Institution of the Apostolic Primacy in Blessed Peter.*

“If any one shall say that Blessed Peter the Apostle was not appointed the Prince of all the Apostles, and the visible Head of the whole Church Militant; or that the same directly and immediately received from the same our Lord Jesus Christ a primacy of honour only, and not of true and proper jurisdiction; let him be anathema.”

C. II.—*On the Perpetuity of the Primacy of Blessed Peter in the Roman Pontiffs.*

“If any one shall say that it is not by the institution of Christ the Lord, or by divine right, that Blessed Peter has a perpetual line of successors in the primacy over the universal Church; or that the Roman Pontiff is not the successor of Blessed Peter in this primacy; let him be anathema.”

C. III.—*On the Power and Nature of the Primacy of the Roman Pontiff.*

“If any one shall say that the Roman Pontiff has the office merely of inspection or direction, and not full and supreme power of jurisdiction over the universal Church, not only in things which belong to faith and morals, but also in those which relate

* From the “Catholic Directory,” 1871.

to the discipline and government of the Church spread throughout the world; or assert that he possesses merely the principal part, and not all the fulness of this supreme power; or that this power which he enjoys is not ordinary and immediate, both over each and all the Churches, and over each and all the pastors and the faithful; let him be anathema.”

CHAP. IV.—*Concerning the Infallible Teaching of the Roman Pontiff.*

“Moreover, that the supreme power of teaching (*magisterii*) is also included in the Apostolic primacy, which the Roman Pontiff, as the successor of Peter, Prince of the Apostles, possesses over the whole Church, this Holy See has always held, the perpetual practice of the Church confirms, and Œcumenical Councils also have declared, especially those in which the East with the West met in the union of faith and charity. For the Fathers of the Fourth Council of Constantinople, following in the footsteps of their predecessors, gave forth this solemn profession: The first condition of salvation is to keep the rule of the true faith. And because the sentence of our Lord Jesus Christ cannot be passed by, who said, ‘Thou art Peter, and upon this rock I will build My Church,’ (St. Matthew, xvi. 18), these things which have been said are proved by events, because in the Apostolic See the Catholic religion has always been kept undefiled, and her well-known doctrine has been kept holy. Desiring, therefore, not to be in the least degree separated from the faith and doctrine of this See, we hope that we may deserve to be in the one communion, which the Apostolic See preaches, in which is the entire and true solidity of the Christian religion. And, with the approval of the Second Council of Lyons,

the Greeks professed: That the Holy Roman Church enjoys supreme and full primacy and principdom over the whole Catholic Church, which it truly and humbly acknowledges that it has received with the plenitude of power from our Lord Himself in the person of Blessed Peter, Prince or head of the Apostles, whose successor the Roman Pontiff is; and as the Apostolic See is bound before all others to defend the truth of faith, so also, if any questions regarding faith shall arise, they must be defined by its judgment. Finally, the Council of Florence defined: That the Roman Pontiff is the true Vicar of Christ, and the Head of the whole Church, and the Father and teacher of all Christians; and that to him in Blessed Peter was delivered by our Lord Jesus Christ the full power of feeding, ruling and governing the whole Church, (John, xxi. 15-17.)

“To satisfy this pastoral duty, our predecessors ever made unwearied efforts that the salutary doctrine of Christ might be propagated among all the nations of the earth, and with equal care watched that it might be preserved genuine and pure where it had been received. Therefore the Bishops of the whole world, now singly, now assembled in synod, following the long-established custom of Churches and the form of the ancient rule, sent word to this Apostolic See of those dangers especially which sprang up in matters of faith, that there the losses of faith might be most effectually repaired where the faith cannot fail. And the Roman Pontiffs, according to the exigences of time and circumstances, sometimes assembling Œcumenical Councils, or asking for the mind of the Church scattered throughout the world, sometimes by particular Synods, sometimes using other helps which Divine Providence supplied, defined as to be held those things which with the help of God they had recognized as conformable with the Sacred Scriptures and Apos-

tolie Traditions. For the Holy Spirit was not promised to the successors of Peter, that by His revelation they might make known new doctrine, but that by His assistance they might inviolably keep and faithfully expound the revelation or deposit of faith delivered through the apostles. And indeed all the venerable Fathers have embraced and the holy orthodox Doctors have venerated and followed their apostolic doctrine; knowing most fully that this See of St. Peter remains ever free from all blemish of error, according to the divine promise of the Lord our Saviour made to the Prince of His disciples: 'I have prayed for thee that thy faith fail not, and when thou art converted, confirm thy brethren.' (St. Luke, xxii. 32.)

"This gift, then, of truth and never-failing faith was conferred by Heaven upon Peter and his successors in this Chair, that they might perform their high office for the salvation of all, that the whole flock of Christ, kept away by them from the poisonous food of error, might be nourished with the pasture of heavenly doctrine; that, the occasion of schism being removed, the whole Church might be kept one, and, resting on its foundation, might stand firm against the gates of hell.

"But since in this very age, in which the salutary efficacy of the Apostolic office is most of all required, not a few are found who take away from its authority, we judge it altogether necessary solemnly to assert the prerogative which the only-begotten Son of God vouchsafed to join with the supreme pastoral office.

"Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, with the approval of the Sacred Council, We teach and define that it is a dogma divinely revealed:

That the Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the office of Pastor and Teacher of all Christians, by virtue of his supreme apostolic authority he defines a doctrine regarding faith or morals to be held by the universal Church, is, by the divine assistance promised to him in Blessed Peter, possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed in defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are of themselves, and not from the consent of the Church, irreformable.

“But if any one, which may God avert! presume to contradict this our Definition; let him be anathema.

“Given at Rome in Public Session, solemnly held in the Vatican Basilica, in the year of our Lord one thousand eight hundred and seventy, on the eighteenth day of July, in the twenty-fifth year of our Pontificate.”

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